

Unpremeditated  
**THOUGHTS**  
Of the Knowledge of  
**G O D,**

Whom to know,  
**Is LIFE ETERNAL.**

**WITH**  
Some Discoveries of the Mysteries  
of the Creation, in the Six Days  
Work, and the Seventh Days  
Rest.

To which is added,  
A Short Discourse concerning those  
Two Great Principles of Natural  
Philosophy, *Matter* and *Motion*.

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Humbly offered to Consideration by  
a Woman, who is a Lover of  
Truth and Peace, and calls her  
Self *I R E N A*.

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TO THE  
Most Illustrious  
And Excellent  
BENTIVOLIO  
My Unknown Friend.

*Illustrious Stranger,*

**P**ardon my giving  
You a Name, since  
You have not been plea-  
sed to make Your Self  
known to me by any:  
Pardon my not giving  
A 2 You

*The Epistle Dedicatory.*

You a Name and Titles  
which might better suit  
Your High Quality :  
Possibly I might not see  
thorow Your Disguise.  
However , suffer me,  
*Great SIR*, to make Use  
of this Ignorance to co-  
ver my not knowing  
how to converse with a  
Person so much Above  
me : I take the Oppor-  
tunity of Your Vailing  
Your Self, to Approach  
You : As we can better  
behold the Sun when it  
Vails

*The Epistle Dedicatory.*

Vails it Self, than when  
it breaks through the  
Clouds.

Whatever might a lit-  
tle hide Your Greatness,  
no Outward Cloathing  
could hinder me from  
seeing the Excellencies  
of Your Mind: The Idea  
I received of that, En-  
couraged me to pay the  
small Homage of Pre-  
senting these Papers.  
The Mixture that is of  
mine in them, shews the

A 3      Dark-

*The Epistle Dedicatory.*

Darkness and Barrenness  
of my Mind ; and greatly  
needs Your Charity  
and Humility to cover  
its Imperfection. What  
there is in them worthy  
Your Observation, is not  
mine, but as it is Freely  
Given, and Passively Re-  
ceived.

If I have any sight at  
all, I tasted a little of  
the Honey of the Hea-  
venly *Canaan*, and my  
Eyes are Enlightened ;  
My

*The Epistle Dedicatory.*

My blind Eyes have been  
Anointed with Eye-  
Salve; and I see, tho'  
it be but little, Men as  
Trees.

*Excellent SIR,*

Accept this small Tri-  
bute; Accept it as an Ex-  
pression of Gratitude for  
the most High and Noble  
Favours: Receive it as the  
Greatest Act of Charity  
and Humility You can  
Exercise; especially if

A 4

You

*The Epistle Dedicatory.*

You please to pardon my  
calling You my *Friend*,  
who am not *Worthy*  
to be

*The Meanest of*

*Your Servants,*

IRENA.

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THE

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THE  
EPISTLE  
TO THE  
**Reader.**

**I** Have no Great Man  
to present these few  
Sheets to, whose Name  
might make them pass into  
the World with more Gran-  
deur :

## To the Reader.

*dear : It may be with some  
this might gain a little  
Esteem or Applause ; But  
this I seek not.*

*What is mine in this Pa-  
per , is not worth Present-  
ing to any Body ; What is  
from GOD , it is most fit I  
should offer up to Him, with  
my Self ; Which I do Free-  
ly, Wholly, and Heartily.*

*Receive from me , Lord,  
the All that Thou hast gi-  
ven*



## To the Reader.

ven me, which I humbly prostrate at Thy Sacred Feet ;  
With a Thank - Offering to  
Him that Lives and Reigns  
for ever and for ever.

Reader,

Thou knowest not who I  
am ; And if thou didst know  
my Outward Person , thou  
wouldst know a poor vile con-  
temptible sinful Creature.  
What Treasure I have, is  
in an Earthen Vessel, that  
the

To the Reader.

*the Power may be known to be  
of God.*

*If thou receivest any Teach-  
ing in the Reading this Pa-  
per, if thou feelest any Quick-  
ning, give GOD all the Glo-  
ry, who alone is Worthy.*

*Dear Reader, I am*

*Thine in our Blessed  
and Glorious  
JESUS.*

*Unpre-*

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Unpremeditated  
THOUGHTS  
Of the Knowledge of  
GOD.

**I**T is the Duty of all Mankind to know GOD, the blessed Creator and Former of all things; and there is in Man, in his Creation and Constitution, a Power ~~innate~~ or inherent, of knowing GOD; and therefore the very Heathens are left without excuse if they know Him not: For the holy Apostle *St. Paul*, exhorting them to feel after him, if haply they  
B might.

might find him, tells them, *He is not far from us, for in him we live, move, and have our being* : So that this is the first and most universal Way that God hath vouchsafed Mankind whereby to know him, this Principle of Light implanted by God in his Nature : And doubtless the Heathen by turning into this Light, do find it increase ; and they being faithful to it, do receive a further Enlightning ; as appears by several instances we have of such as have attained to great Knowledge of God, of Themselves, and of the Nature of Things. — My scanty Reading affords me the knowledge of but few of these Excellent Persons ; but those I have a little knowledge of, I very much admire ; as that Excellently Divine, tho' Heathen Philosopher,

*Hermes*



*Hermes Trismegistus*, who had so early a Knowledge of God, as before the World was blest with (our Divinely Inspired) *Moses* his Writings, the Excellent *Hermes* had a profound Knowledge of God and Nature, as who reads his Book (turning in to the same Light) will find : I shall only instance in what he saith of holy Stillness and Silence, a thing which I fear many Christians are so unacquainted with, that they hardly know there is such a thing from their own Experience, tho' certainly it is the true ground of all Spiritual Activity. Another that occurs to my thoughts is the famed *Aristotle*, who certainly knew much of God, and Universal Nature ; tho' some good and ingenious Men will hardly allow him any great Character. But to shew their Skill in argu-

ing, or sometimes for want of understanding the deep Philosophy of the Ancients, they impose their own imagination as the sense of such a Philosopher, which, it may be, was foreign from his thoughts ; and this fancy of their own they ridicule, and bring the Unthinking World into an ill Opinion of the Author and his Writings, without just ground : As some Persons, Sir *Charles Woolsey* and others, writing against Atheism, do mention *Aristotle's* saying the World is Eternal, as a gross piece of Atheism ; indeed to say it is Eternal, in the sense they make *Aristotle* speak, is irreligious and irrational ; to say the World is Eternal in this mutable state of Causes and Effects, Generation and Corruption, but certainly the wise Antients had a more deep sight

sight than this, they saw the World had a Divine Eternal Original in God; and this and many more excellent Truths, they saw more clearly than many of us, who have the Happiness to be born in the Christian World, and to have the second and more excellent way of knowing God by the Revelation he hath made of himself in his written Word. We can never be enough thankful for the sacred Writ, that holy Men of old spake as they were inspired by the Spirit of God, and instructed us in the knowledge of the Name, Nature, Attributes of God, in the mystery of the Creation, Production or Birth of the World; in *Genesis*, Chapter 1. and many other places of Scripture. The blessed Apostle *St. Paul* saith, quoting the Heathen Poets, *We are his Offspring*; the Holy

Scriptures do also instruct us in the knowledge of Gods Providence and Government of the World in many Ages and Generations, with the Admirable Connexion, Beauty and Harmony of his Works and Ways of Providence; an account of which the Scripture is full of throughout; and I might instance in very many particular places of Scripture, but this is done by excellent hands who discourse largely on this Subject, as *Charnock* and others: we have also in Holy Writ an account of Mankind, his divine Original, being made after the Image of God, in a Blessed State, a little lower then the Angels; and also of his Deplorable State that he by Disobedience fell into, and became worse then the beasts that perish: we have also an account of the most



most Admirable Work of the Redemption of Mankind by *Jesus Christ* our Lord; the methods our Blessed *Jesus* took (are discovered to us) by which this great Work was performed for us, and also the operation of his Spirit in us; all these admirable Mysteries are delivered to us with that Authority, Majesty, Sweetness and Love. that we can never be enough thankful for them: But O! How short are we in our understandings of them? How little acquainted with their Worth and Excellency till we receive the third and last Blessed Help afforded by God to poor Mankind, his own Holy Spirit, by whom our minds become Enlightned in the Knowledge of God and of our selves, and by being Illuminated by the same Spirit which the Holy Pen-

men were Inspired with, we come to have the Scripture opened to us clearly; and indeed though of our selves we know nothing as we ought to know, yet in this Spirit we come to know all things; for the Spirit searcheth all things, even the deep things of God, and shews them unto us: our Blessed Saviour tells us in *John* 16. v. 12. & 13. *I have yet many things to say unto you, but you cannot bear them now; howbeit, when the Spirit of Truth is come, he will guide you into all Truth, and he will shew you things to come:* Now it is our duty to attend to this Voice of God in us, to the Teachings of his holy Spirit, who is an Interpreter, one of a Thousand: Those things in *St. Paul's* Epistles, and other Scriptures, hard to be understood, are made easie by the teachings

teachings of this Spirit ; the Lord  
 did strive with the old World by  
 his Spirit, in the minds of men ;  
 there was not many Preachers in  
 those days ; but *Noah* we read  
 was a Preacher of righteousness,  
 he preached by his Faith ; which  
 he shewed forth by his Works :  
 Tho' the Lord hath been from  
 the beginning, striving with  
 Mankind by his Spirit, yet this  
 is the time when we have the  
 greatest Encouragement to pray  
 and wait for this great Blessing,  
 as the Fruit and Effect of the Re-  
 surrection and Ascension of our  
 blessed Saviour, who ascended up  
 on high, that he might give Gifts  
 unto men, this great Gift of the  
 Father, his holy Spirit. Our  
 Lord chose some to be Witnesses  
 of his Resurrection and Ascen-  
 sion ; he hath also made some  
 able to witness to this effect of

his Ascension ; and to the Un-  
 worthiest, less than the least of  
 all, is this grace given : He hath  
 been pleased to open the still  
 Eternity, and to shew the ever-  
 blessed Deity, in the most sweet  
 harmonious Stillness, deep holy  
 Silence, looking into his own  
 Center of Light, beholding his  
 own Heart, the lovely Image of  
 Himself, which caused that Joy  
 and Desire of bringing forth his  
 own lovely Image, and this De-  
 sire brought forth into manife-  
 station the only begotten Son of  
 God, the glorious Image of the  
 Invisible God, and the express  
 Character of his Person, who is  
 God blessed for evermore ; from  
 the Love-Union and Co-Opera-  
 tion of God the Father, and God  
 the Son, did proceed God the ho-  
 ly Ghost, from the Union and  
 pure Mingling of the Awful Ma-  
 jestick

jestick Light of the Father, with the Refulgent bright Light of the Son, doth proceed the sweet meek peaceful Light of the holy Spirit; and these Three who bear Witness in Heaven, the Father, the Word, and the Spirit, agree in One; and all their Operations are conjunct, as well as distinct. As in the Creation and Production of the World, the holy Father and Son impowered and impregnated the blessed Spirit, in order to the production of this beautiful World, and the Spirit of God moved upon the Face of its own Waters, it Self being the Principle of the Water; the Comparison of a Hen may not be unfitly used, who first produceth the Warry substance of the Egg, and then being impregnated, or filled with Life and Heat, she by moving upon, and hovering

ings

ing over this moist substance, produceth her own form and resemblance : And herein it is that the pure immaculate Virgin Wisdom, the holy Spirit of the Eternal God, first performs the Office of a Mother, or Female ; from this fruitful Womb it is that all Forms of Things are brought : *By his Wisdom he formed the Earth, and by his Spirit he garnished the Heavens.* Hear what the Voice of our blessed Mother Wisdom saith of this concerning her self, in the Eighth of the *Proverbs* ; begin at the 22th Verse, and read to the 29th. In the 21th verse, *When he prepared the Heavens, I was there ; when he set a Compass on the Face of the Depth, &c.* Now as at first the World was made by *Ruach Elohim*, the Spirit, Wind, or Breath of God ; so it is continued by the  
same

same Power ; if he with-draws  
his Spirit and his Breath, we die,  
and come to nothing ; he returns  
with his Spirit, and renews the  
face of all things. Now

*I'll sing the praise of the Eternal One  
I know besides Him there is none ;  
No sort of Being that can say  
It hath its Life another way ;  
But from this Deep Abyssal  
Ground,*

*The Life of all things may be found,  
To Flow out from th' Eternal  
Source,*

*As Springs do from their Water-  
Course.*

*Springs may wander , Sheep may  
stray,*

*The Sun be clouded at Noon-Day :  
The Shepherd seeks the stragling  
Sheep,*

*'Tis not the Clouds the Sun can  
keep*

*From*

*From shining forth so glorious  
bright,*

*As to dispel their Darksome Night.*

*Great Rivers from the Sea do  
flow,*

*And back into it swiftly go :*

*So our Great Alpha's Omega too ;*

*Tho' we, like a Bird from her Nest  
flew,*

*Wander about to find out Rest,*

*We must Return ere we are Blest :*

*And now I am inspir'd by Thee,*

*Blest Spirit , I'll praise the One,  
Two, Three.*

*For in th' Eternal One doth lie*

*The All-Mysterious Trinity.*

Oh that Men would praise the  
Lord for his wonderful Works  
to the Children of Men ! All  
Creatures ought to praise the  
immense Fountain of their  
Lives.



I cannot but put down here  
a Verse I read in Dr. Ingelo's Ben-  
tivolio.

*We thank thee, God, the Father of  
us All,  
And celebrate the Worlds Original.*

This is brought to my remem-  
brance, and I am glad to receive  
help through the Vessel of ano-  
ther, to quicken me in this sweet  
work of praising God ; nay, I  
should be glad to be stirr'd up by  
the chirping of a pretty little  
Bird, who in its kind sings  
its Creators Praise: But O what  
cause hath Man to adore and  
praise the great good God, after  
whose Image he was made,  
in Righteousness and Holiness.  
*Gen. 1. 27. So God created Man in  
his own Image ; in the Image of God  
created he him, Male and Female  
created*

*created he them* : There is a great Mystery in these words, which none but the Spirit of God can unfold ; not only Man, but 'tis obvious to us, many other Creatures were thus made, Male and Female ; the very Lights of Heaven are so made, as saith *Van Helmont*, in a little Book of his. This I say not to shew my Reading ; no, I have done with that vain-glorious Mind ; but I am made to value the Teachings of God I receive from others, as also those which are more immediate to my self. The fiery Male Lights, as the Sun and others, and the cool and watry Lights, as *Venus* and the *Moon*, with their Female Lights, do by their various Motions, Conjunctions, and and the like, perform strange Wonders in the Heavens above, and in the Earth beneath, by their  
Influ-

Influence and Effects; also our Terrestrial Sun and Moon, and other Watry Lights which inhabit our Earth, do also perform strange changes and alterations in their work-house the Caverns of the Earth; and doubtless had Man the Wisdom restored to him which he lost by the Fall, could he return to his Paradisical State, and regain his Empire over the Creatures, he might with his own hands, ( by rightly applying Agent and Patient, these Fiery Active Lights, and Passive Cool Lights, our Sun and Moon, or our unripe Watry Moon ) be enabled to perform Extraordinary Effects; such as might free himself and his Fellow-Creatures in a great measure from the Burthen they groan under; I would not boast beyond my line, to say I have done much of this  
with

with my own hands ; but I see something of it in the Spirit ; and if it please the Great and Good God, the time may come when I may be enabled to do more, by receiving further Teachings, either immediately from the Illuminations of his Spirit, or by the Enlightenings of some Person so Taught : but I find it a hard thing to come out of the Fallen State, out of the World of Mixtures, out of the Wisdom of this World, so Purely, so Fully, as to be made Fit for the Blessed Teachings and Illuminations of the Spirit of God ; though I know the Wisdom of this World is Foolishness with God ; yet while any thing remains of the Fallen Nature, we are apt to be taken with that which we think a Fine Curious Image in us, or our own Reason and Imaginati-  
on,

on. But this must be broken to pieces ; for I tell you, ye great Admirers of Reason, ye glory in your shame, for it is but the Principle of the fall'n Nature : 'Tis said, *God breathed into Man the Breath of Life, and he became a Living Soul* : Man received immediately from God an Intellectual Light, and this Light was the Life of Man : *Adam*, while he stood, acted according to, or from this Principle : When the Creatures were brought before him, he did not enter into the Reasoning, why this should be Named so, and that otherwise ; no, from his intellectual Sight and Knowledge , he saw their Natures, and gave them suitable Names immediately. Had Man stood, it is plain he had been governed according to this Principle, by immediate Revelation,  
and

and Positive Command, by the  
 Sovereign Will and Wisdom of  
 his Creator ; as appears by the  
 Command, *And the Lord God com-  
 manded the Man, saying, Of every  
 Tree of the Garden thou mayest eat,  
 but of the Tree of the Knowledge of  
 Good and Evil, thou shalt not eat of  
 it* ; This Command is positive :  
 But Woman, through the Sub-  
 tilty of the Serpent entred into  
 the Reasoning, why she should  
 not eat ; *It was pleasant to the Eyes,  
 and good for Food, and a Tree to be  
 desired to make one wise* ; The why,  
 wherefore, how, and for what,  
 brought in the deplorable Fall.  
 O how are the Mighty fallen !  
 How are the Mighty fallen !  
 How is our Gold become Dross !  
*God made Man upright, but he  
 hath sought out many Inventions ;  
 Vain Man would be wise, but he is  
 like the wild Asses Colt ; snuffing*  
 up

up the East-Wind of Vanity and Emptiness. When Man would remove himself from the immediate Conduct of the Wisdom and Will of God, and would be guided by a Wisdom and Will of his own, by his own Reason, he broke himself off from God; and instead of a Branch of that Noble Vine, he became a degenerate Plant. And I tell you, Till we return back by the way we came out of this blessed Paradisical State, we cannot be happy; but this is a way the Vultures Eye hath not seen, nor can Reason comprehend it; *for the Natural Man perceiveth not the things of God, neither can he, they are spiritually discerned.* But when a Man is brought to say, Lord, I feel my self in a bewildered fall'n state of Darkness and the shadow of Death; I see thy  
lovely

lovely Image defaced, the Tabernacle of *David* fallen to the ground, thy Light in me veiled and covered; I feel my self broken off from thee my true Root and Original; I would fain return to thee, but I know not how; Reason cannot shew me the way. Then the Lord comes and seals Instructions, gives his Spirit, enlightens the Man, and tells him, No, Reason cannot shew the way to Me; it carried thee off from Me: But come now, lay down thy own Reason, thy own Wisdom and Will, lose thy own Life, that thou may'st save it; and I will shew thee a way my Wisdom hath found, which thy Wisdom or Reason could not; for the Wisdom of this World is Foolishness with Me; but I have found out a way will cause in thee Wonder, Admiration,



ration, and Joy. Then the Lord Enlightens our Minds in the reading the Scriptures, the Revelation of the great work of Redemption of Man by *Jesus Christ* our Lord his Son, our Blessed Saviour; the Mysteries which are Revealed in the Sacred Scripture concerning our Blessed Saviour, from his Conception to his Ascension, are so Deep and Mystrious, that the Plummet Line of Reason cannot fathom them, but they are Revealed to Babes by the same Spirit in which they were written; there is certainly a great Mystery in the Conception of our Saviour: The Person chosen by God to have this Great Honour of being the Mother of our Lord, was a most Excellent Holy Woman and Pure Virgin; *Mary*, the Espoused VVife of *Joseph*; but *Mary* at first found  
difficulty

difficulty to receive the Message the Angel brought, this Great and Myſterious Revelation of the Mind of God concerning her; and She was troubled at his Saying; and She caſt or reasoned in her mind what manner of Salutation this ſhould be; after the Angel had given her a further account of his Meſſage, which was wonderful; She again asks, How can this thing be? in *Luke* i. 34. The Angel Condeſcends to Enlarge and to Discover the Myſtery more clear'y; and in v. 35. *And the Angel answered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall Overſhadow thee. Therefore alſo that Holy Thing which ſhall be born of thee, ſhall be called the Son of God.* This answer Mary could only receive by Faith and Intellectual Light: And to ſtrengthen

strengthen her Faith, he further tells her, *With God all things are possible*: What our Belief, commonly called the Apostles Creed, saith of this Mystery, is very Excellent, that *he was conceived by the Power of the holy Ghost, in the Womb of the Virgin Mary*: Doubtless the Substance of the Virgins own Body was the purer for her being a Virgin, and a holy Woman, yet it was much purer when the holy Ghost came upon her, the Spirit of the living and Eternal God, the Virgin Wisdom, the true Virgin Mother, did not, as in the Birth of the World, produce the Substance purely from her self; this would have been Creation; but the holy Ghost did penetrate the Substance of the Virgin, and did purify and rarify it, that it was a holy Thing indeed that was

C

born

born of her : It was a great Honour and Priviledge the Virgin *Mary* was made Partaker of ; and doubtless a good measure of the Spirit of God did abide upon her ; but this power of the Spirit did not rest upon her, but it did abide upon that holy thing which was born of her, -our blessed Lord Jesus : Now this miraculous Work, the Conception of our Lord, is the second time the Spirit of God, the holy Ghost, performed the Office of a Mother in such an immediate and extraordinary manner ; and as the Conception was wonderful, so doubtless the Thing conceived was extraordinary ; the Body of our Lord was a very pure, and in a great measure a spiritual Body ; and yet a true Body ; for no Substance is the less true, but the more so, for being Spiritual : The  
World,

World, and all things in it, as it came immediately from the Spirit of God, in its first Creation, was very good, and therefore true and substantial, for nothing can be Good, but what is True : And now I see how Truth, Being, and Goodness, are One : Words I have before heard, but never understood till now.

After the Fall, Man and the whole Creation sunk more deep into Materiality, but thereby did not become a more real and substantial Being, but a more shadowy one, as it went farther from the Light. Now Matter, when it is most dark, shadowy, and at a distance, is capable of being reduc'd to a spiritual state, by the Power of God, through the Merits of Christ, by the Operation of his Spirit ; for he *shall change our vile Bodies, and make*

*them like his glorious Body.* Wonderful changes do pass upon Matter in this lower World, by Natural Productions and Alterations, and also by Artificial ways. As I my self have seen and handled Matter, changed from putrified, vile, stinking, to beautiful, sweet, and in a degree rarified and refined ; and I believe far greater things of this kind may be performed, than I have yet seen. And I know Substances freed, in any degree, from the clogs of Materiality, may perform extraordinary things. How much more might the Body of our Saviour (that never was so strongly fettered) perform Wonders, while he was on Earth in the Body, after his Resurrection, and now since his Ascension, especially being in all these various states united to his Divinity :  
 The

The Body of our blessed Saviour is now in the blessed State of Glorification, and I will not dispute what he can do ; but I do not at all believe he will change this most glorious bright shining Body of his, into Flesh, Blood and Bone, and give it us to eat, and to drink, raw, whole, with I know not how many Absurdities, that some profest Christians dare to mention ; but I hope this is far from any to believe, there is no need of this ; the Flesh profits nothing, the Spirit quickens ; and except we do eat the Spiritual Flesh, and drink the Spiritual Blood of Christ, we have no part in him : Not Flesh and Blood in a more gross sence than our Saviour ever had to give us, but in such a sence as a spiritual Man by a spiritual Discerning may receive ; *Lord ever-*

*more give me this Bread ; not only two or three times a year, once a month, or once a week, or only in a piece of Bread so qualified and blest, do I desire it ; but that it may be my daily Food, that I may live upon it : I can no more spiritually live without it a day, than I can live without my daily Bread : I desire continually to feed upon the hidden Manna, and to drink the Wine of the Kingdom, and to feel more of that blessed Promise made good in me, that our blessed Jesus gave forth to those that believe on him, That out of their Bellies shall flow Fountains of Living Waters : I would have my spiritual Sences always exercised about spiritual Objects ; my Eye stedfastly fix'd on my blessed Jesus. Here I must set down a Love-Desire and Breathing after Him.*



*Ab bleſſed Jeſus ! Let me ſee thy  
Face !*

*Let me draw near to thy moſt Holy  
Place :*

*With Wings of Eagles let me  
mount on High,*

*There to behold thy Bright Divi-  
nity.*

*Tho' I am here encompassed with  
Clay,*

*Let me behold the Dawning of thy  
Day.*

*Shine forth, O Lord ; from the  
Center of my Heart*

*Let Light Divine fill me in every  
part.*

*O fill my Soul with thy Celeſtial  
Fire :*

*With thy pure Spirit do thou me  
now inſpire,*

*That I may ſing, and bleſs thy Holy  
Name,*

*And may return to thee thy own  
pure Flame.*

*I will return to thee, my Love, my  
All;*

*Be always ready to obey thy Call.*

*Write in my Heart the Royal Law  
of Love,*

*That whilst Below I may be like  
those Above;*

*Whose blest Employment is to love  
and sing*

*Hallelujahs to their Heavenly  
King.*

*Now I will joyn with this most bles-  
sed Quire;*

*With them I'll Praise, with them  
I will Admire.*

*O Holy, Holy is the Lord! for he  
Gives Life from Death, he sets the  
Pris'ner free.*

*Unbind my fetter'd Soul, that it  
may be*

*Above the Earth, and Materia-  
lity, &c.*

Let

Let all the People praise thee;  
 O God, let all the People praise  
 thee; thy Saints shall bless thee.  
 While I have a being, my Soul  
 shall magnify thy Name; thou  
 hast done for me great things,  
 and that my Soul knows right  
 well: Tho' I am nothing, nor  
 can do nothing, nor know no-  
 thing but in thee and by thee; I  
 cannot praise thee without thee;  
 thou art my Life; thou hast be-  
 gotten me again to a lively hope;  
 and through the Riches and free  
 Grace of my God to a poor sin-  
 ful Creature, a worthless Worm,  
 to me is this Grace given, to be-  
 come the Child of God, and to  
 know this third and last Work  
 of the Spirit of God, in perform-  
 ing the Office of a Mother, in  
 making me partaker of the New  
 birth, and to know what it is to  
 be born again, not of Water, nor

of Blood, but of the Spirit of the living and true God : Words are empty things, and perish in their own sound ; but it is a blessed thing to be enabled with the holy Apostles, to say, *What we have seen, what our hands have handled, that declare we unto you, that ye may have Fellowship with us ; and truly our Fellowship is with the Father, and with the Son, through the Holy Spirit.* I tell ye from the Scriptures of Truth , from my own Experience, from the Witness of the Water, the Blood, and the Spirit, and these three agree in one, to bear witness on Earth, That there is no coming to God, nor being Partakers of the Redemption purchased by Jesus Christ; but by the Illumination and Operation of the Holy Spirit, that the Spirit of God may perform the Office of a Holy Mother

ther in us, to bring forth *Jesus*  
in Spirit in us, that Christ may  
be formed in us: The Spirit of  
God is the *Jerusalem* that is from  
Above, that is Free, the Mother  
of us all, spoken of in the *Reve-*  
*lations*; this is the *New Jerusa-*  
*lem that comes down from God out*  
*of Heaven, the Bride, the Lambs*  
*Wife, that had made her self rea-*  
*dy.* When the Spirit of God hath  
finished the Work upon the  
whole Church of God through-  
out, making it appear in the Eye  
of our Lord in Beauty, Unity,  
Purity, then will it be presented  
as a Chaste Virgin to Jesus Christ.  
Then she will appear *Fair as the*  
*Moon, Clear as the Sun, Terrible*  
*as an Army with Banners.* She  
will then partake of the super-  
celestial Sun and Moon, and of  
the Seven Stars, the Seven Pro-  
perties of God. When the  
Church

Church is thus Beautified and Adorned, our Lord will say, *Arise, my Fair One, and come away.* Now this Work cannot be accomplished in the whole Church, till it is first performed in particular Persons, by the Uniting of whom, this Work is compleated: Therefore we must all look to it, that this Work may be performed in our selves, that the great three-fold Work of the Spirit may be wrought out in us, the Dispensation of the Water, the Blood, and the Fire. First, We must know the Washing with pure Water, the Purging our Consciences from *dead works*, *that we may serve the living God*: We must know also the shedding of Blood *in us*, as well as *for us*, the slaying our own Thoughts and Imaginations; we must not spare any thing of self.

self-hood, not *Agag* and the choicest beasts; we must also witness the Spirit of Judgment and Burning, the Spirit sitting like a Refiners Fire, till at last we shall find and feel a Refreshing Warmth and Heat: a being Baptized with the Holy Ghost and with Fire; this we must feel before we can come to dwell with Everlasting Burning, *for our God is a Consuming Fire*; shall we set the Hay and Stubble in Battle Array against Him, He will pass through and Burn it, nothing but what is Pure must Remain; if we would dwell in the Holy Hill of God, and abide in his Tabernacle, we must have Clean Hands & Pure Hearts. The three great Dispensations of God with the great World, doth agree with the workings of his Spirit in us; the Deluge of Water.

ter was the First of these, the  
Apostle speaking of it, saith, *The  
like figure whereunto is Baptism,  
not only outward Baptism with  
water which taketh away the filthi-  
ness of the Flesh*: but it signifies  
the being Baptized into Christ,  
into his Death and Sufferings,  
that being Buried with him in  
Baptism, being Dead with Christ  
we also may Arise with him,  
and know the Power of his Re-  
surrection, that we being Risen  
with Christ, may seek those  
things which are Above, where  
Christ is at the right hand of  
God: The Second Great Dispen-  
sation with the Great World  
was, The Slaying of Beasts, the  
Shedding of Blood, without  
which there is no Remission;  
but this was not only the Blood  
of Bulls and Goats, that would  
not do; for the Law is but a  
Shadow.



Shadow of Good Things to  
come ; for it is impossible that  
the Blood of Bulls and Goats  
should take away Sins ; but this  
great work was done by the  
Shedding the Precious Blood of  
Christ ; the First was done away,  
that he might establish the Se-  
cond ; the Sacrifice of the Law,  
could not make the comers there-  
unto Perfect, but Christ by one  
Offering hath Perfected for ever  
them that are Sanctified ; by the  
will of God we are Sanctified,  
thorough the Offering of the  
Body of *Jesus*, and those that are  
Members of his Body, must also  
be Perfected through Sufferings,  
when we come to know what  
it is to have the word of God  
Quick and Powerful in us, Di-  
viding between the Marrow and  
the Bone, we shall know what  
this means ; there will be Cut-  
ting.

ting off Right Hands, Plucking out Right Eyes, Slaying and Crucifying the Old Man, with the Affection and Lusts ; This is hard work : Ah my God ! let me give up all to it, I would not spare any thing in me ; let this work go on in me to the making an end of Sin, and the Finishing transgression, that every thought may be brought into Subjection to *Jesus Christ*, who I would have to Rule and Reign till all his Enemies are brought under : I Bless and Praise thy Great and Glorious Name O Lord my God, for what thou hast done for me and in me ; I Bow before Thee, and Adore him that Sits upon the Throne, and the Lamb that was Slain, who was Dead and is Alive, and Lives and Reigns for Ever. The Third and Last Great and Universal Dispensation  
of

of God with the Great World, will be the Fiery Tryal, when the Elements shall Melt with Fervent Heat, and the Earth and all things in it that is Cum-bustible, shall be Burnt up; that which is Pure will Remain, when the Goldsmith puts the Drossy Gold into the Fire, some that may not know the nature of it, may wonder that he should burn his Gold, but he knows though the Dross will be burnt, the Gold will remain and come forth more bright; so will it be with the works of God, not only his Throne, but that which now is his Foot-stool, shall be Pure Gold, Clear as Chrystal; he that reads let him understand what the Spirit saith. But our great Work is to Cry to the Lord, that the Fiery Work of his Spirit may pass upon us, before this  
great

great and terrible day of the Lord come ; for this Day will try every Mans Work, of what sort it is ; and the Hay and Stubble must be burnt up, when our Lord shall appear in Flames of Fire, to render Vengeance on all those that know him not, and obey not the Gospel. To fit us for this great Day, the Lord sends his Spirit of Judgment and Burning into us ; and this Day of the Lord burns like an Oven ; his Eyes are a Flame of Fire, who looks into us ; and we are all naked and bare before the Eyes of him with whom we have to do : Let us not like *Adam* hide our selves, but cry out, *Search me and try me*, O God. Let us with *Moses* enter into the Dark-ness, and the Fire ; God is in the Fire, and tho' it may be terrible, shrink not at it, and endure, as see-  
ing

ing him that is invisible, who will appear to be with thee in it, as with the Three Children in the fiery Furnace, when thou art brought to endure, as they did. *Elijah* was able to endure the fiery Chariot, having been filled with the Spirit of the Lord, that pure fiery Spirit had Tinctured him throughout, and made him able to endure the fire. Ah my God, I am now in thy Furnace, and have been some time: Let me not think it strange concerning the Fiery Trial, as if some strange thing happened to me; make me to endure the time and degree of heat thou seest best for me: I would be Gold seven times refined; this I know cannot be done, without entering into the Furnace again and again: Lord continue this Work, till thou hast finished Sin, and made an end of  
 Trans-

Transgression: Purge me, that I may bring forth more Fruit, Fruits of Righteousness, Fruits of Renown, that there may be Plants in me of thy own Right Hand Planting, that I may be ready to every good Word and Work. This do thou do for me, and do not forsake me.

A Breathing after the holy Spirit of God.

*Spring up, O Well, now spring in me,*

*Let me Refreshed by thy Waters be.*

*I feel thy Holy Quickning Breath, Which brings me from the Gates of Death:*

*Thy Wind blows freely, thy Water's sweet;*

*The Power of thy Flames are great.*  
Thy

*Thy Breath, thy Fire, thy Water-  
Spring*

*Is the Life, the Birth of every  
thing :*

*Outward and Inward, both do  
grow*

*By thy Pure Water's Over-flow.*

*If thou wilt draw'st thy Quickning  
Breath,*

*There's nought remains in me but  
Death.*

*Do thou with Fire me now baptize,  
That I may be a whole Burnt Sacri-  
fice.*

*And into Ashes I would turn,  
If thou, O Lord, wouldst be my Urn.*

*Glory be to the Father, and  
to the Son, by the holy Spirit,  
now and for ever. Amen, Amen.*

*Some may ask me . What  
Right hast thou to Worship be-  
fore the Altar, to speak or write  
of*

of Divine Things? Thou art not qualified with Learning, and Ordination of some great learned Man. I say, 'Tis true, I am neither Prophet, nor Prophet's Son, in this sense; I am not of the Aaronical or Levitical Priesthood, nor capable of it: However, my God hath made me a King and a Priest to him, in some degree; and I doubt not, but in my blessed Jesus, by his Spirit, I may offer some acceptable Sacrifice; *The Sacrifice of a broken and a contrite Heart, thou wilt not despise, O my God.* My blessed and glorious Jesus, was not a Priest after the Order of the *Aaronical* and *Levitical* Priesthood, but after the Order of *Melchizedeck*, who was Priest of the most high God, to whom *Aaron* paid Tythes in the Loyns of his Father *Abraham*: And this *Melchizedeck* was  
King



King of Righteousness, King of Peace; 'tis an excellent introduction to the Priesthood, to be made so within our Selves; this Temper of Mind, doth not only introduce, but always accompany the True Priesthood, who are made Priests unto God by *Jesus Christ* our Saviour, who was made a Priest after the Order of *Melchizedeck*, and bore a resemblance with him as he was without Father and without Mother. Which words, wherein *Melchizedeck* was a type of *Christ*, I have not upon me to explain as it relates to our Saviour; but in this sence, as it respects my Self, I am without Father, to appoint me to the Priesthood, I mean without Man to do this; without Mother, as any Visible Church (for ought I know) that will own me; yet I am not very solicitous

solicitous for this, if I may be of the Church of the First Born, whose Names are written in Heaven ; I would act as a Free-Denison of this City, who is my True Mother ; I would act by that Free Spirit that Teaches and Guides her Children. And it is a Promise to her, that all her Children shall be Taught of God, and Great shall be the Peace of her Children. O my God, do thou thus Guide me and Teach me, that being Born of the Spirit, I may be led by the Spirit, and know the Truth as it is in *Jesus* ; though I am in a Wilderness, full of Difficulties, let me not be without a Guide ; if Thou leavest me a moment, I Slip, I Fall. I find the way Strait ; the farther I go in it, the more Strait. but also Pleasant ; I can Truly, Feelingly say, Lord,

*All thy ways are pleasantness, and all thy paths are peace.* I would not wander about to change my way: do Thou help me to make strait steps to my feet; help me to Travel onward through all Difficulties, having my Loyns girt, my Lamp trimmed, ready to meet my Lord, in that City of Solemnities where I would always Praise thee, always Adore thee, always Love thee, Thou Great God of Sabbaths for ever.

Some may say, they fear I do not enough Value Ordinances, I seem so indifferent about Ordination: I say, the Spirit of the Prophets, are subject to the Prophets; there are Babes in Christ, there are also Young Men and Fathers or Elders, such whose Age, Long Experience in the things of God, being filled

D

with

with the Spirit of Wisdom, Understanding and a Sound Mind, makes them very Venerable; such who have known him that is from the Beginning, who have the Spirit of the Holy God living in them, who can Unfold Mysteries and Reveal Secrets; such who not only Speak, but by the Power of God are Enabled to Effect something in the minds of Men, to convey of the same Spirit they have Received. It is a Natural Maxim, *Every Like produceth its Like*: It is true in Spiritual Things, the Apostles and Prophets had this Power, and I doubt not but there are some have the same Qualifications now; such indeed who feel themselves empty of such Power and Vertue, are ready to doubt of this, and positively sometimes to say, these Things are Ceased,

we

we must not expect them now ; this apprehension of theirs must needs hinder their receiving this Great Blessing ; and I know no ground they have for it from Scripture ; our Saviour tells his People, He will be with them always to the end of the World ; He promised the Spirit to Teach them, to Guide them, to Assist them to do Great and Mighty Works ; our Saviour no where says, he will take away this Blessing again ; the Prophets had the Spirit in an extraordinary manner under the Dispensation of the Law, they performed Wonders, they had Servants, and such as were called Sons of the Prophets under their Tuiti-  
on, whom they Instructed in the Sacred Mysteries, to whom they conveyed much of the Spirit, as *Elijah* to *Elisba*, by cast-

ing his Mantle upon him: let not the pretensions of any (in our time) to this, who have not been real Possessors of it, make us doubt the thing, no more then we doubt of the Truth of Christian Religion, because we see so many who in Words Profess Christ, but in Works Deny him. This is a certain sign of a True Prophet, He is one who fears God, hates Covetousness; he Feeds the People with Knowledge and Understanding; the Love of Money is the root of all Evil: now let all Christians, especially such as profess to be Prophets, desire that the Ax may be laid to this Root of the Tree; I greatly Value the Sage Advice, Counsel, Blessing of such a Person; I expect their Blessing should convey some real Advantage as the Patriarchs of old did; if

if such should deliver a Person up to Satan, he may expect to feel the Effects of it; but when Sentence is pronounced by such as have Word without Power, upon a mistaken ground; a Person against whom such a Sentence is pronounced, feels not the sad Effect, but it may be the contrary, more of the Spirit of God then ever. But if I am overtaken with a fault, I hope one that is Spiritual may Restore me again in the Spirit of Meekness; if a Spiritual Man who hath a Discerning, desire me to Speak or Write, it hath a great Authority with me; if such an one say to me forbear, it hath great Power; however I have not Consulted any in the beginning of these Writings, nor had either Counsel or Assistance of any Man, yet when I have writ-

ten, I submit them to the Judgment of such ; if such a one gives me a piece of Bread, a Cup of Wine, or of Cold Water, I believe he will have a Disciples Reward, and I a Disciples Blessing ; if such an one goes about to instruct me in Sacred Mysteries, I hearken with great Attention, knowing he hath a deep sight into the Wonders of God manifested in the Creatures, for by the things that are made, are seen his Eternal Power and Godhead.

Such Persons live not in this World, so full of Wisdom and Beauty, only to look on the outsides of things, and only to reason about them ; why this is so, and that so ; this Hot and that Cold, only for Discourse sake ; no, they Live in the World as Priests in a Temple, and Praise God for  
the



the things that are, as *Hermes* speaks; they have an Eye opened by the Spirit of God, by which they have an Intellectual Sight into the Creatures; and thereby have a power given also to alter and change them, and to turn their Insides Out; to make the Light which was hid in the Center, appear through its outward Shell, the dark Vail and Shadowy Covering, it hath upon it; and thereby regain the Honourable Authority Man had given him at first of Subjecting the Creatures to his Rule, and making them serve his Necessities; tho at present, Persons thus Highly Endowed with Wisdom Divine & Natural ( if I may use that distinction at all, both coming from one root ) are obscure and not much known in the World; yet I firmly believe

the time is very near, when the World shall be Blest with the knowledge of their Persons, and the opening the Treasures Wisdom hath furnished them with : Now to the Honourable Fathers and Worthy Brothers of this Happy Society, who are thus Led and Taught, wherever you are through the whole World, I send greeting; you are all my Fathers, you are all my Masters and Brothers, particularly my Master T. S. I humbly desire to be received by you as a Pupil, as a Servant to Wash your feet : however, suffer this Word of Exhortation from me at present ; let us all *sing the Hymn of Silence* within our selves, till we are permitted to utter the Praise of the Great *Jehovah* in the Great Congregation, so that our Voice may be heard through the whole earth,

earth, for the whole World is  
 our Temple, our Church ; and  
 we desire to joyn with every  
 Creature , things in Heaven,  
 things on Earth, and under the  
 Earth, to praise the All-glorious  
 GOD that created all things ; by  
 whom and through whom are all  
 things. To whom be all Glo-  
 ry, World without End. *Amen.*

*My Soul shall sing Jehovah's  
 Praise ;*

*Let that Great Name my Spirit  
 raise ;*

*That I may with the Angels joyn,  
 To sing a Hymn that is Divine.*

*That I may reach the Seraphick  
 Quire,*

*Being quickned with the same pure  
 Fire.*

*That makes them sing, and makes  
 them love,*

*In their Harmonious Orbs above.*

Let such high Praise in Heaven  
 abound,  
 May wake Earth eccho to the  
 sound;  
 That all the Creatures here below,  
 The Mighty Power of Love may  
 know.  
 Good Will to Man so doth appear,  
 As makes him know his GOD is  
 near,  
 To save poor Mankind's fallen  
 Race,  
 And bring him to his Native Place.

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# The Second Part.

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SOME

Discoveries of the My-  
steries of the Crea-  
tion in the Six Days  
Work, and the Se-  
venth Days Rest.

**O** Eternal Father of Life  
and Power, how sweet  
a Sabbath hast thou  
made this to me, in giving my  
Soul Rest and Repose in thy self!!  
Blessed God of Sabaoth! I find  
Rest in thee is sweet, since thou  
hast made that blessed Promise  
good.

good, to such as are weary and  
 heavy laden, that in coming to  
 thee they find rest to their Souls.  
 Dear and blessed JESUS! thou  
 Shepherd and Bilhop of my Soul,  
 lead me in thy green Pastures, by  
 the still Waters of Quietness, till  
 thou dost make me to know  
 where thou makest thy Flockst o  
 rest at Noon; that the hottest  
 Affliction, the most fiery Tryal,  
 may not interrupt my sweet Re-  
 pose in thee: Let me no more  
 seek Rest and Satisfaction in the  
 Creature, where it is not to be  
 had; let me no more seek the Li-  
 ving amongst the Dead, but as  
 the World is crucified un o me,  
 let me be crucified unto the  
 World. Lord help me to dye  
 daily, to live continually in holy  
 Resignation, that when thou  
 shalt call me to lay down this  
 House of Clay, this Earthly Ta-  
 bernacle,

bernacle, I may be enabled to say with my blessed Saviour, *No man takes away my Life*; if it is by the hand of Man, or whatever other way, I may freely lay down my Life, and be willing to be Uncloathed, that I may be Cloathed upon with my House from Heaven, that being Cloathed upon, I may not be found Naked; but may be ready to enter into the Rest that remains for the People of God; into that good Land, the heavenly *Canaan*, where sorrow and sighing shall flee away, where I may sing the Song of *Moses* and of the Lamb, who is worthy of Praise and Adoration for ever.

The 29th of July 1688. I may say with the holy St. John, *I was in the Spirit on the Sabbath Day, on the Lords Day*; & he was plea-

fed to fhew me, as before I had  
 feen, how Stillnefs and Reft is  
 the true ground of Motion, in  
 God himfelf, and of all true,  
 good, regular Motion of the  
 Creature, fo all fuch Motion is  
 in order to Reft: God himfelf,  
 after the fix Days Work, refted  
 on the Seventh Day; fo the Lord  
 bleffed the Seventh Day. And  
 it is a bleffed thing indeed, when  
 we come in any degree to this  
 perfect Number Seven: The  
 Number of the Beast is Six hun-  
 dred Sixty Six; and if you add  
 more Sixes, it is but the Num-  
 ber of the Beast, or at moft but  
 the Number of a Man, it cannot  
 be a perfect Number; no, it is  
 the Number Seven is the perfect  
 Number, when we come to  
 know in our own Souls the fweet  
 Reft, to reft from our Labours,  
 as God did from his, when we die.

in:



in the Lord, and rest from our Labours, and our Works do follow us. He that can understand, let him understand. This 30th of *July* the sweet Teachings abide upon me, and I must follow my Guide, who now shews me something of the Six Days work, in opening the First Chapter of *Genesis* to me, thus: *In the beginning, In principio*, in the beginning or first Manifestation of this Principle, *Elohim* the Mighty God of Power, *Created*, made out of Nothing, some say: I know not what Nothing their Imaginations frame to them; but I am sure, when about Seventeen or Eighteen years of Age, I look'd into their Expositions, Annotations, Commentaries, all I could find, no other account was given, but *made out of Nothing*, which left me not at all satisfied;

cified; but the Lord is pleased to open to me one Scripture by another, *The things that are made are not made of things that do appear*; they are made of Nothing that does appear, but of Something that doth not appear, *viz.* of that which is invifible. In the beginning, God made, created, produced the Heavens and the Earth; the *ſubſtance* of which both were formed, but the Earth was then without Form, and Darkneſs was upon the Face of the Deep: Some represent this Chaos methinks but oddly, calling it *rude Chaos*, where all things lay, they ſay, confuſed: I will not cavil about Words, but this gives a ſtrange Representation of this Principle, out of which ſuch a beautiful and orderly World was produced. Now to me, this very Chaos hath a Beauty in it:

I cannot but say, O beautiful  
 Darkness! O holy Night! The  
 Mother of all things! In this  
 dark Chariot doth the Omnipotent  
 Creator, the Great *Jehovah*,  
 ride forth magnificently; and  
 when the Vail was drawn away,  
 the Light appear'd; *And God  
 said, Let there be Light, and there  
 was Light*: This Light was be-  
 fore hid in the Darkness, till it  
 it was manifested at the Com-  
 mand of God; the Light was  
 mingled with the Darkness in  
 the Chaos, and innumerable o-  
 ther seeming Contrarieties; but  
 not confus'd, none of God's  
 Creatures can be so; for God is  
 a God of Order, not of Confu-  
 sion; his Works are performed  
 with the swift motion, agility,  
 powerful operation of a most glo-  
 rious Spirit; and also as a wise  
 Architect with order, weight and  
 mea.

sure proportionates all things;  
 and made the lower Orders of  
 things answer to their Patterns  
 in the Heavenly : A man doth  
 not make any thing but what  
 hath some sort of spiritual exist-  
 ence in his Mind, before it can be  
 produc'd into Out-working with  
 his hands : Infinitely, transcen-  
 dently more hath all things sub-  
 stantially, really a being in the  
 Eternal Idea's in the Divine  
 Mind. Man hath power over  
 the Creatures, to change and al-  
 ter the Substance, but he hath  
 not power to make the substance,  
 not the least part of it, but God  
 produceth the substance & form,  
 and all from himself : The Light  
 of this Creation is a Reflexion of  
 the Supercelestial Light. *And*  
*God saw the Light that it was good,*  
*and God divided the Light from*  
*the Darkness ; and God called*  
*the*

*the Light Day, and the Darkneſs he called Night ; and the Evening and the Morning were the firſt Day.* When the Light was ſeparated from the Darkneſs, and brought forth into a diſtin& Existence, this was the end of the Firſt Day's Work : There is a Philoſophical Work which is an Excellent Figure of this Firſt Days Work ; When an enlightned Man, a wiſe Man, takes ſome part of the Creation, of the Subſtance or Matter, and cauſeth it to paſs into Death and Putrifaction, it comes to be like the Chaos, of which it was once a part, it goes into a ſtate of Darkneſs and Blackneſs ; but the wiſe Man is not frightened at this ſight, but knows this doth neceſſarily precede the Light, and that it doth include the Light ; and if he continues his Operation, he knows he ſhall certainly ſee a  
bright

bright white Light appear, and there will be a separation between this Light and Darknes, which is an end of his first Days Work. This also is a Figure of the New Creation, which God works in bringing Man to himself out of the fallen state, which is done by bringing Man to a state of Dying; he must be brought to a state of Contrition, Crucifixion, a spiritual Dying with Christ, Dying to Sin, Dying to Self; now this is a state of Darknes, and of the Shadow of Death indeed: But the Spirit of God moves upon these dark Waters, upon this Deep, and causeth the Light to appear, he illuminates the Man, causeth the Light to shine out of Obscurity; for this Light is in the Darknes, though the Darknes comprehendeth it not: Now this

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Enlightning; this separation of the Light from the Darkneſs, is the Firſt Day's Work of the Spirit of God in the Minds of Men. Thus there is an Excellent Agreement and Harmony in all the Works and Ways of God. Let none think it ſtrange, that I make uſe of Natural and Artificial things, to explain Divine: Our Lord Jeſus made uſe not only of Natural Productions, but of Artificial Employments, as Metaphors; he mentions the Sower of Seed, the Vine-Dreſſer, the Woman's hiding her Leaven in three Measures of Meal till all is leavened. This laſt Parable hath an Excellent Significancy in it of things Divine, Natural, and Philoſophical, or Artificial; but it is now, as it was then, to ſome it is given to know the Myſteries of the Kingdom, to others it is  
not

not given. But there are some now who think so high of themselves, that it is below them to look into the Creatures; notwithstanding the Great and Mighty *Jehovah* did condescend to make them, and doth preserve them every moment; and takes such care, that the meanest of them falls not to the ground without the Will of our heavenly Father.

I am now to say something of the Second Day's Work of Creation. *And God said, Let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters; and God made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament, and it was so; and God called the Firmament Heaven: And the Evening*



*ing and the Morning were the Second Day.*

After the Light was separated from the Darkneſs, in the Firſt Day's Work, the Second Day the Light was Rarified and Expanded, it was extended or ſpread forth to a wonderful Circumference, and ſo it became the Firmament, which God called Heaven. It is ſaid, *The Lord ſtretched out the Heavens as a Curtain, as a Tent to dwell in* : Thus as a wiſe Builder, a curious Architect, the Lord covers the top of the Structure before he finiſheth the curious In-works: The Chaos was a Watry Subſtance, an Unctuous Humidity, the Principle of the Water was predominant ; therefore the Scripture here calls it *Water*, ſaying, *The Spirit of God moved upon the face of the Waters.* Fire and Water are the two moſt  
sub-

Substantial Principles, Earth and Air are produced from them; Water is the Root and Beginning, Fire the Perfection and End of all things. The Unctuousness, Oyliness of the Chaos, produc'd the Light, or rather was the Light and Fire; the Water was in this beginning of things the greatest quantity, till the Fire gets the Predominancy; the Firmament, the Light and Heat divided the Waters from the Waters; thus a vast quantity of Water was most wisely placed, part of it below the Fire, that its piercing substance might not with its fiery heat penetrate the Earth too swiftly with its quick motion, till the Earth was brought more towards a state of Perfection; the Firmament was placed between the Waters to Concoct and Ripen them, and to bring

bring their Watry into a Fiery Substance; the Oleous Quality of the Chaos was Fire, but when it was expanded into the Firmament, it much lost its force, and became more properly Light and Heat, than Fire, as it is now placed; so that we here see the meaning of that word, *The Voice of the Lord divideth the Flames of Fire*; the most compact Body of Fire is divided till it comes to be hardly any longer Fire: Bodies are divisible, Spirits not; the nearer any Body is to Spirit, the more hard to have its parts divided: Fire is that wonderful Substance, I must not, I dare not at this time say any more of the Nature of it. But notwithstanding the Fire is brought into this peaceful Temperature, in the making the Firmament, yet it retains so much the Nature of

E                      Fire,

Fire, that if it is agitated and contracted, it becomes Fire again; as we see by a common Experiment, it is done by the Burning-Glass: But it is made out Excellently and Clearly, by the account we have of the Last Great Conflagration; in the Scriptures it is said, *The Element shall melt with fervent heat; and that it shall be wrapped up like a Scroll; which passage explains the former; its being wrapped up, contracted, and brought into a narrower compass, will so increase the intense heat, that the Element shall melt, and the Earth and all things in it shall be burnt up.* And thus it is shewed me the Conflagration, burning the Earth by Fire, shall in some respects resemble the Deluge by Water; then the *Windows of Heaven were opened, and the Fountains of the great*

[ 75 ]  
*great Deeps were broken up* : So in the Dispensation of Fire, the Element shall perform its Office of Burning, as hath been a little before described ; also the imprisoned Fires in the Bowels of the Earth, shall be set at liberty ; their Deep shall be broken up, that they may meet their beloved upper Flames, to which they always tend. And it appears to me, that as the World grows nearer its Period, nearer this Dispensation of Fire, the Central Fires do more break their Prisons, make their way out of the Earth, gain Victory over the Waters under the Earth, and sometimes above the Surface of the Earth ; as is seen by *Vesuvius*, *Ætna*, and other Burnings, that in our time have wonderfully issued forth, and shewed their Conquest over the Water,

by sad Effects : And Earth-  
quakes may be sometimes caused  
by the strife of Fire and Wa-  
ter, which when Fire gets the  
predominancy, causes the Earth  
to open ; for we commonly see  
the excess of Driness makes the  
Earth chap and gape, Moisture  
makes it more continuous, or  
clinging together.

Now I cannot but return  
with Admiration to behold the  
Beauty and Wisdom of this Se-  
cond Day's Work and say, *It  
was very good : And the Evening  
and the Morning was the Second  
Day.*

O Admirable Order of things !  
How am I ravished with the  
sight ! Who can enter into the  
deep of this one Sentence, *The  
Evening and the Morning was the  
Second Day !*

Accor-

According to my scanty measure, I shall describe the Philosophers Second Day's Work. It is not to be wondred if I do it not so exactly as some others, who have more of the Spirit of Wisdom, and are Possessors of her Treasures, while I profess to be only a Seeker and Lover: It appears to me that the Philosophers Firmament is spread out like a Molten Looking-Glass; and to me none but a wise Man can well understand this Passage, he hath seen his Light arise out of the Darkness, and expatiate it self to the filling his Recipient, how large soever it be, his Firmament is Light, hath the Nature of Fire in it, which is encompassed with Water above, and underneath the Water is predominant; in the beginning of his Work is the greatest quantity,

tity, that he is ready to call it Superfluous Humidity ; but as his Work grows towards a state of Perfection, the Fire prevails, it becomes a Child of the Fire, lives in the Fire, feeds on the Fire ; I mean not Devouring Fire ; this appears not to be in it, unless it is agitated and stirred up by too violent motion : But Light or Fire so mingled by gentle procedure, with the Water that it partakes of, the Meek Peaceful Nature of the Water, and gives forth so much of its own permanent compact Substance, that they become one excellently qualified Essence, Fire being in this state of Perfection predominant ; but such a Fire as is before described, that doth not destroy, but exalt the Substance to a more fix'd, pure permanent state : I say something of  
this



this Work, as it is at the conclusion in this Second Day's Work, because Light and Heat, whereof the Firmament consists, are powerful Agents to begin and end the Work withal: But the spreading forth the Light into a Beautiful Mirror, is the end of his Second Day's Work.

Now there is an admirable Teaching in this, it is a Figure of the Work of the Spirit of God in illuminating the Minds of Men; which is a Translating them out of the Kingdom of Darkness, into the Kingdom of the dear Son of God: This is done in some measure in the beginning, in the first Day's Work, but is greatly increased in the Second, till we are brought into his Marvellous Light. When the Light Center is open in us, which was shut and veiled in the Fall, it

is a blessed thing ; but when it spreads it self, that the Understanding is enlightened in the Knowledge of God, of himself, and in some degree of the Creation round about him, he comes again to be but a little lower than the Angels, who are Inteligences, who are Fire ; *He maketh his Angels Spirits, and those Ministers of his Flames of Fire :* Nay, Man in his first Creation was an Excellently Noble Creature, he was the Epitomy of the whole World ; he was the Little World, in which the Great was comprised ; he had the Elements and all Creatures within himself. We may well say, *We are fearfully and wonderfully made,* with holy *David*, who had his Eyes opened to see his own Excellent Make. But if the first Creation was glorious, how much more  
is

is the Second, the New Creation<sup>n</sup> in Man, *when old things shall pass away, and all things become new?* And one admirable part of this Work, is the bringing forth the New Heaven in us, the New Firmament, wherein is Light, Serenity, Calmness; the Fire being tempered with the meek Waters of Quietness, so that the wrathful property of the Fire, is changed into a sweet peaceful Light; but this Light Centre cannot be opened in us, but by our blessed JESUS, who *hath the Key of David, who opens and no Man shuts; and shuts, and no Man opens*: O! 'tis our blessed JESUS, who opens his own Light in us by his Spirit; he causeth his glorious Light to shine out of the Darknels, and to arise, and to enlarge it self, till our whole Body is full of

E 5;      Light::

Light: There is a certain sign given, to know whether the whole Body is full of Light; *If thy Eye is single*, our dear Lord tells us, *our whole Body is full of Light*: The single Eye is, when we fix our Eye upon the Light, on the Good, first in God himself, and in all the Creatures where it is scattered up and down, but all from the same Root. Now God himself beholds the Evil and the Good, but he dwells in the Light: So, tho' we may see the Evil, we must shut our Eye to it, and open it to the Good; thus stedfastly beholding the Light, we shall be transformed into its Likeness. However, every thing is beautiful in its Season: *The Evening as well as the Morning is the Second Day.*

*And*

*And God said again, Let the Waters under the Heaven be gathered together into one place, and let the dry Land appear; and it was so: Then God said, Let the Earth bring forth the Bud of the Herb that seedeth Seed, the fruitful Tree that beareth Fruit, &c. and it was so. And God saw that it was good: And the Evening and the Morning were the Third Day.*

In this Third Day's Work, there was a gathering together of vast quantities of Waters that made the Seas, those mighty Oceans, where the Wonders of God are seen by those who go down into the Deep in Ships. Surely the Waters were at first the greatest part of this Globe of the lower World: They yet remain very great, tho' more Ground hath been gain'd since the first Creation, as is plain in  
many

many parts of the World. There remains in the Sea such a quantity of the Oleous Light, or fiery part of the Chaos, as ripens them, and sometimes gains advantage, and a little dries them up, and lessens their Quantity. This Substance when it is agitated, makes the Sea boil like a Pot; it often appears like Fire: And who know the Nature of Salt, especially Sea-Salt, will know that this is so; and they will know the meaning of that word, *Every Sacrifice shall be seasoned with Fire, and salted with Salt*, which are equivalent terms. Now in the separation of the Elements, when the Light was carried upwards, and much Water with it, and the Waters were gathered together in this Globe, the dry Land appeared; the Light and Waters being separated.

ted from it, the Earth appear'd  
 but a *Caput Mortuum*, a Dead  
 Earth, till the Prolifick Virtue  
 was call'd forth by the Word of  
 God ; and then it appeared that  
 Heaven had not left the Earth,  
 without first imprinting a lovely  
 Image upon it : There was left  
 in it so much Life and Heat as  
 quickned it to bring forth innu-  
 merable Vegetable Substances of  
 various Size, Shape, Colour ;  
 Fruits, and Herbs, and Flowers,  
 with great Variety of Taste, and  
 Frangency of Smell ; all to shew  
 forth the Bounty and Magnifi-  
 cence of our Great Creator : How  
 freely did the Teeming Earth, in  
 this Virgin-state of Purity, bring  
 forth the various beautiful Forms  
 of Vegetable Substances, before  
 it was Clogg'd and Burthen'd  
 with the Curse ? The Earth we  
 tread on, as Contemptible as we  
 are.

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are apt to think of it, notwithstanding the Disadvantage it hath by the Fall of Man, which brought the Curse upon it, there is that Lustre, Beauty, Excellency in it, that if the same Spirit that made it, please to open our Eyes to see, we shall behold with wonder. Sure such Wisdom is worth our seeking and praying for, which we have great Encouragement to do, when we read of the great Wisdom of *Solomon*, who knew the Nature of all Vegetables, from the Tall Cedar, to the Low but Sweet Hyssop: The residue of the Spirit is with the Lord, but for these things he will be sought unto; and they that seek, shall find a measure of Wisdom, if not so great: But we must dig deep for it, as for hid Treasures, and be thankful for a little. It is a great blessing  
to



to have the Scriptures, and any degree of the Spirit of God to open them to us, in shewing to us the Wonders of God in the Creatures; particularly in the gathering together of the Waters, and setting bounds to their proud Waves, saying, *Hitherto and no further*; in causing the dry Land to appear, and at the Command of God to appear with an admirable Verdure, a beautiful Cloathing, which was the end of the Third Day's Work: *And the Evening and the Morning were the Third Day.*

The Philosopher's Third Day's Work is a Separation of the Elements, that his Dry Ground appears with a Vegetative Life in it, which, if he pleases, will spring up in his Glass: There is in his Ground Beautiful Colours, Pleasant Scents, and his Earth while

while in this state may not be Unprofitable or Unfruitful, but may be made to bring forth Increase in not Unprofitable Fruits, nor is his Verdure unpleasant to behold. This is a short Account of the Philosopher's Third Day's Work. A better Hand may supply the shortness and imperfection of it.

The Third Day's Work, as it is wrought Internally, in bringing forth the Fruits of the Spirit, is excellently described in the Scripture : There is the good Ground spoken of, that brings forth Fruit abundantly, *some fifty, some sixty, and some an hundred fold* : It is a blessed thing to have the good Ground in us, the Ground that stands out of Dying, out of Repentance, tho' it was once covered with the *Waters*, it is not now laying again  
this

this Foundation of Repentance, but they go on to bring forth other good Fruits, that they may be rooted and grounded in Love; *that they may take Root downwards, and bring forth Fruit upwards; Fruits of Righteousness, Fruits of Renown; that they may be as Trees planted by the Rivers of Waters, bringing forth Fruit in due season.* How short are many Christians of this Work? How then shall we attain to the Seventh Day, the Sabbath of Rest? However, the Work of this Day is very good: *And the Evening and the Morning is the Third Day.*

Now the Fourth Day's Admirable Brightness appears before me with such Splendor, as is ready to dazle my weak sight: wonderful Brightness hinders our  
fight

fight as much almost as Darkneſs.  
 O glorious Sun of Righteouſneſs,  
 ariſe in my Soul! Enlighten my  
 Darkneſs: Let the Shadows flee  
 away: *In thy Light let me ſee  
 Light*: Strengthen my Optick  
 Faculty, that I may look within  
 the Vail, and behold Thee, Thou  
 Sun of Suns; the Brightneſs of  
 the Fathers Glory: I can ſee but  
 little of Thee; I can know but  
 little of Thee; I cannot Com-  
 prehend Thee; do thou Com-  
 prehend me, Surround me with  
 thy Brightneſs, Gather me up in-  
 to thy Self, that Inferiour Lights  
 may be under my feet, that I  
 may no longer be governed by  
 their Influences, but may be  
 under the immediate Conduct  
 of thy Light World, where they  
 need not the Light of the Sun,  
 for thy Self is the Light thereof:  
 When ſhall it be ſaid to thy  
 Church

Church, *Arise and shine, for thy Light is come?* Even so, come Lord JESUS, come quickly.

*And God said, Let there be Lights in the Firmament of the Heaven. to separate the Day from the Night; and let them be for Signs and for Seasons, &c. and let them give Light on the Earth. And God made two great Lights, the greater Light to rule the Day, the lesser Light to rule the Night; He made also the Stars; and God set them in the Firmament to shine upon the Earth, and to rule the Night and the Day, and separate the Light from the Darkness: And God saw that it was good.*

God by his Spirit made the Heavens, and by his Spirit he garnished and embellished the Heavens: The Firmament was before a beautiful Looking-Glass, it was an admirable one indeed, when

when the lovely Forms of Rodies of Light were to be seen in it. *God said, Let there be Lights in the Firmament:* This was not only to Adorn, but for many admirable Uses, for Signs and for Seasons; They sign and signify out much to the Inhabitants of this lower World; they have a Voice to us, if we could understand it; there is no Tongue nor Language where their Voice is not heard, but how few understand the Language? They were to give Light on the Earth; Light is one of the most comfortable Blessings we have; it is one of the good Gifts that comes from the Father of Lights. If it were ask'd, Hath the Light a Father? As *Job* was ask'd concerning the Rain: We might answer, It hath a Divine Original: For the Firmament is a Mirror, as it shews  
to

to us the Births and Representations of the upper Light World, the Supercelestial Sun and Moon, and Stars, the seven Spirits of God, the seven Golden Lamps shew themselves in their various Lights, and put forth their Influences in the visible Heavens, from thence they are conveyed down to our lower World, and we have our Sun, and Moon, and Stars in the Earth, we have our Sun *Centralis*, as some Philosopher calls it, I think *Sandivogius*: Some other Enlightned Person saith, *There is Heaven above, and Heaven beneath; know this, and be happy.* I mention this in this place, because the Mineral Kingdom hath some share in this Fourth Days Work; for when the Lights of the Firmament were made to shine forth, being a Reflection from the most glorious Upper Light

Light World, they did not rest there so, but that they put forth Themselves into a Birth, into a Reflection or Mirror in this Lower World ; but here the Chrystal is so thick, it is hard seeing through it, the Fall hath so much mudded this Principle, this Lower Earth : Besides, our Sun and Moon are but the Reflection of a Reflection, the Shadow of a Shadow : Therefore we must dig deep for this Wisdom as for hid Treasures, and we shall see Wisdom hath builded her House, so as to lay her seven Pillars deep in the very Foundation, in the very Center of all things. I was ready to wonder that the Mineral Kingdom was not described, as well as the Creation of the Vegetable and Animal, in this first Chapter of *Genesis*, till my Eyes were opened, to see it did belong

to



to this Fourth Day's Work. And now I see more clearly the deep Significancy of *Joseph's* Blessing, which hath contained in it the Sweetness of Heaven above, and the Deep lying beneath, the sweet Increase of the Sun and of the Moon. Lord, after this sight, let me no more think any of thy Creatures mean or little; let me be always thankful for the least of thy Favours: Nothing can be little that comes from Thee, thou Being of all Beings: Thou hast nothing little to give: All thy Works are wonderful, in Wisdom hast thou made them all: Thy Footsteps are glorious, thy Footstool is richly adorned: All thy Ways are Pleasantness, all thy Paths are Peace. I desire to be, in Subjection to Thee, thou Father of my Spirit, that I may live, that I may live to praise,  
live

live to love, and to adore thee for ever. The lower Sun, Moon and Stars, that inhabit our Earth, are for the use of Man ; especially a wise Man, who knows their Original Nature and Use, and when he intends to improve them for the health of his Body, or benefit of his Estate, he makes them to shine in his Firmament ; and they are to him for Signs and Seasons, by which to govern his Work ; they are to enlighten his Earth, to make it fruitful, to bring forth their own bright Forms, till his very Earth is throughout enlightened, and comes to be it self a bright shining Sun. This Fourth Day's Work is figured out in Man, who is the Little World in the Frame of his outward Body, as is said in the 12th of the Ecclesiastes, *Whilst the Sun is not dark, nor the Light, nor the Moon, nor the Stars,*

*Stars* : The Fall of Man Eclipsed the Lights, and laid them liable to Darknes : It entred into the very Soul and Spirit, and darkned the Light there. But when the Spirit of the Lord comes to work the New Birth, the New Creation, this Fourth Day's Work comes to be known in the Soul, O who can express the glorious Splendor of it! When the Lord himself comes to be a Sun and a Shield! When the Sun of Righteousness doth arise with Healing in his Wings! The Dawning of this Day, the Morning Redness, the Sun Rising : Who can express the unutterable Sweetness and Strength that is felt in the happy Soul that is thus joined upon! But to have this Sun shine brighter and brighter, to the perfect Day, to increase into the Light of seven Days! O

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may

may a poor low humble Soul that feels a little Refreshment from the Beams of this Sun, lie prostrate till it feels that it is throughout penetrated and filled, till it is cloathed with the Sun, and hath the Moon under its Feet, that it may go forth in the power of this Sun as a Giant refreshed with Wine, and as a strong Man to run a Race. O my Soul, lie low; prostrate thy self at the Feet of thy JESUS; in silence wait his pleasure; stir not up thy Beloved till he please. He hath sometimes visited a Soul with such Favours as hath made it sing.

*In silent Waiting I do find  
A Treasure opens in my Mind:  
Turn in, my Soul, turn in and see  
The fulness of this Treasury.*

*'Twas*

'Twas placed here by thee, O Lord,  
 'Tis opened by thy Living Word:  
 'Tis he himself doth keep the Key  
 Of all th<sup>e</sup> hidden Mystery.

He is my Sun of Righteousness,  
 Who my whole Person doth possess:  
 He is my Gold tried in the Fire,  
 He is my Cloathing, my Attire:  
 He is my Food, on him I feed,  
 And find him to be Meat indeed.

Now prostrate Soul, do thou arise,  
 For thou hast won the glorious  
 Prize:

Do not sit sighing here alone,  
 Since thou this happy Day hast  
 known.

The Lovely Garland thou hast won,  
 Thy Head is wreathed with the Sun.

The Fifth Day's Work of  
 Creation was, The Lord's call-  
 ing forth the Prolifick Virtue of  
 the Water and Air, which was

immediately obeyed, and they brought forth abundantly. *And God said, Let the Waters bring forth abundantly the moving Creature that hath life, and Fowl that may fly above the Earth, in the open Firmament of Heaven. And God created great Whales, &c.* This word *abundantly* is twice used in the account of the Fifth Day's Work; this shews the abundant quantity of Water that there was to bring forth, and the abundance of Creatures that were brought forth of Fish and Fowl, which are innumerable, and wonderfully various in their size, shape, and other qualities; their Number being so wonderful, and beyond comprehension, their disproportion of size was wisely made the most vastly disproportionate of any of the other Creatures; the Whale being of the  
 last rge

largest Bulk of all living Creatures ; and therefore may be called the Chief of all the ways and works of God ; and as Mr. *Boyle* observes, in his Excellent Book of Natural Philosophy, There is bred in a liquid substance, in Vinegar, the smallest Creature ; so that there is room left for wonderful Variety to come between, which is admirably filled up with great Variety. O blessed Eternity ! that will give Time and Capacity to see the Wonders of the Ways and Works of God ! To see them in their Original, not only in a Glass, in shadowy Representations ; the great quantity and prolifick Virtue of the Waters, is seen in their wonderful Encrease, which is seen now in their Spawning and bringing forth Multitudes at once ; one Fish bringing forth a

greater Number at one time, than any other Creature doth produce in many years. The Fowls, those curious Aerial Inhabitants, are very admirable ; they also were the Fifth Day's Work, and tho' they inhabit the Air, the Water is only mentioned as the cause of their Production, by the power of God ; which proves what I have before said of the affinity between the Water and Air ; and there were some of these Creatures made, as it were, of a Middle Nature, as Fish that fly, and Fowl that swim. These Inhabitants of the Aerial Region are very worthy Contemplation, their excellent Situation, curious Make, variety of Colour, pleasant Employment, admirable Oeconomy or Government, are all cause of much Wonder. There is no sort of sublunary Creatures

I



I would so soon change my Make with, as these: Their Aerial Bodies are so light, their motion is swift. *David* was ready to envy their getting so near the Altars, he desired the Wings of a Dove, to fly away, and be at rest: Their Employment is pleasant, chearfully singing their Creators praise: They are immediately under their Creator's bountiful Care and Provision; they sow not, nor reap, yet are taken care of, and have their Meat in due season: I cannot but particularly admire the Bee, that pretty little Chymist, that knows how to separate the Substances: We may learn Natural and Moral Philosophy from this little Insect: It industriously works, and wisely improves the matter that it works upon, by separating the Precious from the

Vile: Their Government is Excellent; there is Superiority for Orders sake, and yet love makes an Equality; they dwell in their little Houses one by another without encroaching, and yet communicating; tho' there is something of particularity, it hath one Foundation, and is closely joyned, so that it encreases into a common stock. I cannot but much admire this Order of Beings, the winged Choristers. If I could understand the Language of Nature, they would all teach me much to know the God of Nature, who hath made them, and taught them, and takes care of them continually.

In the Philosophers Fifth Day's Work, there is the Exaltation of Eagles, the Doves of *Diana*, whose meek Natures might teach their  
Ma-

Masters Patience; their *Phœnix* is their most Noble Bird, for out of its Ashes is produced and doth arise a young One more Noble.

In the Inward Work upon the Minds of Men, there is a great Advance of the Work, towards a finishing the New Creation, the New Birth, and may be called the Fifth Day's Work, when we are made to mount up with Wings as Eagles. It is a blessed thing to know this Fifth Number to be accomplished in us, when we come to be above the perturbation of the Elements, when we dwell in the Upper Region, in Serenity and Stillness, in the One pure Element. If we have Faith as a grain of Mustard seed, it will grow up till at last it will become a great Tree, that the Fowls of the Air shall lodge in the Branches, our own Spirits

will come to dwell in this beautiful Tree of Faith, which is another Life than we knew before ; and other good Spirits will inhabit with us, that we shall say with the Spouse, *The time of the singing of Birds is come, and the Voice of the Turtle is heard in our Land* : We shall joyn with Quires of Angels, to sing Hymns of Praise to our God and King ; Hallelujah, Hallelujah. Some Souls are redeemed, and brought to this state ; but O when shall the Church be brought from amongst the Pots, from amongst the soil and impurity that cleaves to them ? When shall she arise like a Bird of Paradise, with her Wings of yellow Gold ? O my Soul, wrestle in secret with thy God, that this may be accomplished, that there may be a going on to the Sixth Day's Work.

More.

Moreover the Lord said, *Let the Earth bring forth the living thing after its kind, Cattel and every creeping thing, &c. And it was so.* Furthermore, God said, *Let us make Man in our Image, &c.* Read to the end of the Chapter. The Lord may open more to thee (whoever thou art) than to me, who know nothing, but am a little Child; I am become a Fool, that I may be made Wise: I desire that my blessed Jesus may be made of God to me Wisdom. 'Tis the Fools and simple Ones to whom Wisdom cries: She lifts up her Voice, and saith, *Who-so is simple, turn in hither:* And to a poor simple One, as I am, she may shew the Excellency of the Six Day's Work of Creation.

*And the Lord said, Let the Earth bring forth:* This was a pure Earth, as it came forth immediately

immediately from the Lord, as it  
 was the immediate Product or  
 Birth of his Spirit : And when  
 the dry Land did appear at the  
 Command of God, the Lord saw  
 that it was good : And tho' at the  
 first appearance the dry Earth  
 had not so great a Lustre as after-  
 wards, when it was beautified  
 and adorned, but was partly like  
 a calcined Earth ; the Fire, and  
 Water, and Air, being in a great  
 degree separated from it ; yet  
 when the Lord by his powerful  
 Word call'd forth its Virtue , it  
 shew'd it self to have an admira-  
 ble Life in it : And indeed the  
 Earth it self was exceedingly  
 more pure, beautiful, lovely, than  
 since the Curse : It did far excel  
 in Colour, Virtue, Clarity and  
 Brightness ; that all the Creatures  
 that were then the immediate  
 product of this Earth, were like  
 it.

it self, very good, very lovely, and transparent ; such were then the Plants, the Beasts, and the Man, whose Name signifies the Red Earth of which he was made. Whosoever hath his Eyes opened by the Lord to see the Paradisical State of things, they will see the Plants to appear Christaline, like precious Stones, and all other things proportionably advanced to a most Noble Excellent state ; which I doubt not some Persons have seen while in the Body, more clearly than my self. Could we see, or else believe, that the Beasts were ever such Excellent Creatures, and capable of being made so again, there would not be such cruelty used towards our fellow-Creatures as there is, when we see they are part of the same Day's Work with our selves, of the Sixth Day's Work ; and that they

they were very Excellent in their Make; and that by the Fall of Mankind, who was made the Lord of them, the poor Creatures came to sink with him into a low deplorable state of Misery: sure we shall commiserate them, we shall gain the true Empire over them by behaving our selves towards them with much love, and some respect, tho' as to inferior Creatures; yet this love will gain our true Empire over the Creatures. When this Spirit of Love goes forth, that Promise shall be made good, *That the Lion shall lie down with the Lamb, and a little Child shall lead them*: While we are wrathful toward the Creatures, it stirs up wrath and enmity in them; but when we rule them in love, with wisdom, they easily subject themselves to us; when we rule more from a Spirit



Spirit given us of God to govern, than from a desire in us, or a will to have Superiority over our fellow-Creatures.

*Lord, Let not my Sins, my Struggle with thy Will, any longer hinder thy great Blessings from going forth in the Earth, to the Release of the poor groaning Creatures, Man and Beast; but help me to groan with them, for the glorious Liberty of the Sons of God. And if an evening must go before this morning, help me to submit to it, and help all thy People to submit in holy Resignation to thy Divine Will, thou Sovereign Lord of Lords, and King of Kings; to whom be ascribed all Power, Might, and Dominion for ever.*

Thus have I been enabled to say something of the first part of the Sixth Day's Work. Now the Lord help me to know my self; such

such Knowledge is too wonderful for me.

*So God created Man in his own Image:* O that the Vail might be more perfectly drawn away, that clouds this Image in me, that I may see its brightness so clearly shine forth in me, that what I see and feel I may declare. Surely this Image doth consist in Rectitude and Order, in the Union of Truth, Being, and Goodness; God made Man upright, he was made sincere, in simplicity and integrity: the uprightness of Man is the Image of God, as he is a pure Unity, the One from whom all Variety flows; and this Image of God is most admirable, most lovely; thus God himself characterizeth *Job*, *Hast thou considered my Servant Job, a Perfect Man, and Upright?* When the Lord had thus described *Job*, presently he  
was

was set up as a Mark for the Enemy of Mankind to shoot at: Also *Job's* Friends and others try their Skill upon the good Man, being stirred up by the Evil One. There is nothing so much hated by the Evil One, nor wicked Men, as Integrity and Uprightness: There is nothing to which they are so much contrary, because all sin is a breach of the Unity: It dwells in Contrariety, Disorder, Confusion; but when we once gain the blessed Image again of Uprightness, there is nothing so secures a Soul from evil Spirits, and Men, and from the strife of Tongues, as this. There is a passage in the Scriptures, *Integrity and Uprightness shall preserve me:* or to that purpose. *Mark the Perfect man, and behold the Upright, for the end of that man is Peace:* from this Root an Admirable Variety

Variety doth flow: God made Man Upright; upon this Tree in the midst of the Garden did grow Twelve manner of Fruits; Righteousness, Holiness, Love, Peace, Joy, Humility, Patience, and other excellent Fruits: here grows forth a numerous variety; but all in a Beautiful Order and Harmony; in the Tree of Mixture of Good and Evil, there is Contrariety and Disorder, there is Breaking in pieces and Confusion; but where there is Integrity, we shall be as Mount-Sion that cannot be moved: Man was made in this blessed state of Rectitude and Order, Uprightness and Integrity of Spirit and Soul; and also his very Body was of an Excellent Proportion, Transparent Brightness, Admirable Colours, to set out this Curious Structure; we shall know more  
of

of this, when we shall be made to return into the Paradifical State more fully ; that the very Body may partake of it, and the Youth be Renewed like the Eagles : it is but few yet know any thing of this ; some there are, though I am but waiting for the Redemption of the Body.

*In the Image of God Created he him, Male and Female Created he them :* Man was in every respect made after the Image of God, the Female as well as the Male.

I do not see that *Adam* sinned in desiring to bring forth his Female Self : It was before the Fall, and was no part of the Fall ; it was a Variety, but not **Contrariety** ; it was a Pattern of things in the Heavenly ; Distinction is consistent with Unity : *Marriage is Honourable, and the Bed Undefiled :*

led: True Marriage is very Honourable. The Apostle saith it represents Christ and the Church, who when the Spirit of God hath made ready, she will be the Bride, the Lambs Wife. After these Considerations, methinks none should dare to profane that State.

*And the Lord blessed them, and said, Be fruitful and multiply, and replenish the Earth, and subdue it, and have Dominion, &c.* This Authority was given to the Female as well as to the Male; therefore it is unjust in any to say they are not capable to Rule; they are in most cases certainly to give Man the Superiority; yet the Woman is capable to receive a Spirit of Government when the Lord pleases to give it: But it is certainly more happy to be Governed, than to Govern, unless  
God

God calls for such a Service. The subordinate Station of a Woman in Governing a Family, which is usually allowed them, is Honourable and Comfortable, if it is faithfully and prudently managed. But Women are capable of other Employments than these: Their Mother Wisdom who hath builded her House, and hewn out her seven Pillars; hath called simple ones to come in hither; and she doth not exclude Females, but they may receive the Law from her Mouth; she will open her hid Treasures to them, and shew them that Wisdom is better than Gold, yea, than much fine Gold, better than Rubies; that the Merchandise is better than Silver, and the gain thereof than much fine Gold: If Man did but know himself, he would soon find Wisdom's Golden Mine: If Man did  
but

but know and would consider his Divine Original, his admirable Make in his Paradisical state, that his outward Form was so lovely, his Noble Soul was easily seen through it, surely he would not behave himself unseemly towards his own Body, which is a Temple for the holy Ghost to dwell in, as the blessed Apostle tells us. And did Man and Woman consider, though now they are in a distinct Existence, they were once One. and when they are United in Marriage come to be so again; surely they would behave themselves well in that Relation, each in love and honour esteeming the other; especially let the Woman be careful to perform her Duty, for she was first in the Transgression, she hath the more need to watch and pray, that she enter not into  
 Tempta-



Temptation. When this Relation is thus lived in, with this regard to themselves, and one towards another, it is a holy happy state ; and *if ye be holy*, the Apostle tells us, *then are your Children also holy*. Jacob Behm, that enlightened man, saith, *Endeavour to get your children good Souls*. This state so lived in, is not unbecoming a Paradisical state, and certainly entails a great Blessing upon Posterity. But notwithstanding there is an Excellency in the Paradisical state, yet the Heavenly is most Excellent, wherein there is neither Male nor Female, Bond nor Free, but we are all one in Christ Jesus. Our blessed Saviour tells us, *In Heaven there is neither Marrying, nor giving in Marriage, but we shall be like the Angels in Heaven*. And as all Variety  
pro-

proceeds from Unity, so they must return to Unity again. Christ himself shall deliver up the Kingdom to the Father, and God shall be all in all. Unity is the Beginning and End of all things, and Rest is the Beginning and End of all things; which leads me to the Seventh Day's Rest: *The Evening and the Morning was the Sixth Day.*

Now let all Creatures praise the Lord, my Soul shall bless him while I have a being. Glory to him that sits upon the Throne for ever and ever, Amen, Hallelujah. *The Lord Omnipotent reigns: Let the Earth rejoyce, and the multitude of Isles be glad. Rejoyce, O my Soul; Rejoyce in the Lord evermore.*

The Wise Mans Sixth Day, is, When his Work comes to, Animality, shall I say? It hath then

a Paradisical Body, and rather more then so, for it can penetrate Bodies ; and it is not the Property of Bodies to have Penetration of Dimensions. But draw a Vail here, lest Unhallowed Hands Touch, or their Eyes See : *Whoever is a thirst, let him come* : If he is not athirst for Gold, but for Wisdom, he will find Wisdom's House Open to Receive the Hungry and Thirsty ; And for such she hath prepared a Feast, she hath mingled her Wine, and made ready her Delicacies.

The Internal Sixth Day's Work is, When we come to the state of Manhood : To be a Man in Christ Jesus, is a blessed happy state ; nay, to be a Babe in Christ is so, but much more to be a strong Man : There is Food prepared for all these states,

G                      Milk

Milk for Babes, Meat for Men, strong Meat for strong Men, when we grow up to the measure of the stature appointed to us in Christ Jesus. All true Life and growth is from our being united to Jesus Christ our Head, who will perfect and compleat his Body.

Now to our blessed and glorious JESUS, who is able to perfect what concerns us, and to sanctifie us wholly in Soul, Body and Spirit : To Him be Glory, Honour and Praise for ever. He will in his own time bring us to the Day of Rest, the perfect Number Seven.

*And God Rested the Seventh Day : So God blessed the Seventh Day, and hallowed it. This Seventh Day was a Day without Clouds ; It is not said of the Seventh Day, The Evening and the Morn-*

*Morning were that Day*, as it was said of the First, and so on to the Sixth: Indeed the Natural Day that appears to this lower World, is as other Days; and to those who dwell in the mixtures of Light and Darknes, Good and Evil; nay, they love Darknes rather than Light; to them this Day hath not much more in it than other Days. But the All-glorious God, tho' he condescended to work and operate in this Principle, wherein is some mixture of Darknes, and we cannot but say God was in the Darknes; yet he dwells not in the Darknes, he dwells in the Light, he Rests there; he entered into his own Light Principle, and Rests there: *God is Light, and in him is no Darknes at all*: He is Love, Anger is his strange Work; so it should be with his

Children : *Anger rests in the Bosom of Fools.* If a Prophet or Prophetess have a Command from God to go forth with a Message of Wrath, a Denuntiation of Threatning, they must be obedient ; but they must not rest in it, they must not stir up the Wrath, they must rather qualifie it with the Meek Love of JESUS ; there they may Rest, in him they find Rest to their Souls.

I did in the beginning of my Writings say something, as I was enabled, of the Rest and Repose of the glorious Deity, before his going forth into Manifestation or Operation : It was then, and is now an harmonious Stillness, a sweet Repose ; only now there is an Additional Joy, *The Lord saw his Works, and they were all very good :* He was pleased to behold

hold his Works, having so much of his own Image of Goodness in them; this causeth Joy in God himself: And tho' Sin did Cloud and Vail this Image, yet the Lord, in infinite Mercy and Wisdom, did by Jesus Christ, restore the faln Creation of Man, break down the middle Wall of Partition, not only between Jew and Gentile, but between God and Man: And our blessed Lord Jesus himself is the New and Living Way, by which we enter in within the Vail now. When one Sinner returns, there is Joy in Heaven over one Sinner that repents, and the Father receives the Prodigal with Joy, till at last the whole Work shall be accomplished, and every Creature, of things in Heaven, things on Earth, and under the Earth, shall bless and praise the Lord for

ever. O what a blessed Sabbath will that be ! But who can express any thing of it ? Only the Lord makes a poor weary heavy laden Soul to feel something of it in himself, when we die in the Lord, and rest from our Labours : When we die into the Lord, out of all things besides, we shall know what it is to Rest, and to rejoyce with Joy unspeakable and glorious. To rest from our Labours, and to have our Works follow us, this is not a working for Life by Legal Performances ; it is rather a working from a Principle of Life, where the Works follow, and go not before the Life. But there is something more than this, there is a State of Rest and Joy, wherein the Works of the Spirit that are wrought in us, when the Lord works in us to Will and to Do,



Do, follow us, and are set before us, to cause in us Joy and Rejoycing. To look back upon our own Works, which are performed from a Legal Selfish Principle, causeth no true Joy nor Rest, but rather lifting up in Pride and Self-will : But in the true Work of the Spirit, tho' we may go forth weeping, bearing precious seed, we shall return rejoycing, bringing our Sheaves with us. These Fruits of the Spirit, Love, Joy, Peace, follow such a Soul into the Rest and sweet Repose it attains here, and also into the Rest which remains for the People of God.

*Lord, Let me know such a lasting, permanent, fixed Rest, as may not have Evening nor Morning, but may be a Day without a Cloud, that I may have thy Light shining in me brighter and brighter, to the*

*perfect Day, when thou wilt be my  
Light for ever.*

The Wise Men, whom God himself hath Enlightned, are the only Wise Men, and the most Happy; having the inward Repose which the World cannot give, nor take away: Wisdom enables them to work, and when their Work is come to the Seventh Day of Perfection, they rest from their Labours; their Work which was bulky and laborious, comes to be easily portable pleasant Employment, which they account rather Rest than Labour; and the effects of their Works, and the Work it self, follows them where-ever they go; and so mighty Works shew forth themselves in them, as in their glorious Lord and Master, who promised that *the Works that he did, they should do also:*

*also* : Now these Works shew forth themselves in them, more in their Patience, Stillness and Rest, than in all their busie Working. 'Tis but little Man hath to do in inward or outward Working, when he hath committed himself and all his ways to the Lord. Now it is a blessed thing to feel any beginnings of this sweet Day, this holy happy state of Rest, within ; tho' it may not be brought forth thro' the whole Person : But the Lord is the Rock, and his Work is perfect ; He will perfect what concerns those that trust in him.

*Wait patiently on the Lord, O my Soul, for he will give thee Rest for the Days wherein he hath afflicted thee : O that the Peace of God, that passeth all Understanding, may guard my Heart and Mind, that no Storm*

*Storm nor Tempest may break in ;  
that I could retire into my strong  
Hold, as a Prisoner of Hope, wait-  
ing for the Redemption of my Bo-  
dy; and not mine only, but of the  
whole groaning Creation, that the  
Year of Jubilee may be known to  
them, when there shall be proclaimed  
Liberty for the Captives, that the  
Creation may be brought forth into  
the glorious Liberty of the Sons of  
God.*

O happy time, when *Jerusalem*  
shall become the Praise of the  
whole Earth; when the Lord  
shall set his King upon the holy  
Hill of *Sion*; when our King  
shall be exalted by and upon a  
People who are as a barren  
Mountain, nothing in them-  
selves; that so our King and our  
God, the blessed J E S U S, may  
Reign, to whom all Power in  
Heaven and Earth is given, and  
of

of whose Dominion there is no  
End: To whom be Glory, and  
Honour, and Blessing, and Praise,  
for ever, and for ever, Amen,  
Hallelujah.

*Great Lord of Lords, and King  
of Kings,  
Thou mak'st my dry and thirsty  
Earth to sing,  
And in the Desert causeth a New  
Spring.*

*Awake, my Soul, and sing Jeho-  
vah's Praise,  
Who giveth Life, and from the  
Dead doth raise:  
Mercy and Goodness are in all his  
Ways.*

Hymns.

## Hymns.

**I**N lowly Meekness I will dwell,  
The Lilly of the Vale is sweet;  
Ofttimes the loftiest Cedars fall,  
And then alas their fall is great.

*The Sp'rit that in the Myrtles mo-  
(ved,  
Is a pure breath of holy Air ;  
Sometimes these Shrubs are visited  
Whilst higher Trees neglected  
(are.*

Come my Beloved o're Mountain<sup>2</sup>  
 (top,  
 Come skipping o're the highest  
 (Hill;  
 Let thy Winds on my Garden blow,  
 Do thou with sweets ~~by~~ Spices  
 (fill.

*When*

When thou bright Sun vouchsaf'st  
 (to shine  
 On my Beloved Sharon Rose,  
 It hath its sweetness all from thee,  
 And with thee takes a sweet Re-  
 (pose ;

It opens as the Morning fair,  
 When thou bright Sun art  
 (pleas'd to appear,  
 Then shuts up all its hidden store,  
 Till thy Sight does again draw  
 (near.

Thus I'm a Garden clos'd to all,  
 A Fountain seal'd to all but thee,  
 Lest little Foxes should spoil my  
 (Vine,  
 The tender Grape planted by thee.

H

And

And lest the Silver-running  
(Stream,  
That is pure as it comes from  
(thee,  
Should mingle, with the muddy  
(Earth  
Partake of its impurity.

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Hymns



## Hymns.

**O**H how shall I the praises sing  
Of our great God and glorious King,

Unless his Spirit doth indite,  
What I should sing, what I should write!

His Spirit doth Secrets Reveal,  
He opens the Mystick seventh Seal,  
The seventh Seal, the seventh  
Thunder

Opens in me, a sacred Wonder.  
He leads me to the Centre deep,  
Where Spirits dark their Prison  
keep.

Yet in this doleful Night does dwell  
A Light, that Conquers Death and  
Hell:

For from the dark and hidden  
Ground,

The Light arising may be found,

H. 2

I have

I have seen a darksome gloomy shade  
 Aweful and Majestick made,  
 But at Sun-rising with his light,  
 Hath been more pleasing to the sight,  
 With the sweet and lovely Green,  
 Guilded with the Sun between.

So have I seen a Picture fair,  
 Made by Artists Hand more rare,  
 When from darkest shades I see,  
 The Light arising to a degree,  
 Most perfect, pleasing, and most sweet,  
 Made from Variety so great.

So have I heard a pleasing sound  
 Arising from deep Gamuts ground;  
 But Oh my spirits, how they fail,  
 When I in this vast Ocean sail.

Now I've a deep and hidden sense,  
 From the Centre to the Circumfe-  
 rence.

Most holy Spirit keep me still,  
 I may be guided by thy will.  
 Oh how can I describe the fall  
 My self, so great a Criminal,  
 Darker than night, darker than  
 shade,

Or all things else that have been  
made ;

More sad than Musicks deepest  
ground,

I must my Lamentation sound,

And from this doleful dismal Cry,

I would call all the standers by,

To see this sad and tragick sight,

Which may the hardest Spirits  
fright.

Here you may see a Lamb lye slain,

With the deepest, sharpest pain;

There you see Spirits Captive led,

Sure they are free amongst the dead.

Here are Spirits led in Chains,

Under cruel torturing pains ;

There lye dry and ghastly Bones,

With hearts more hard than hardest  
stones ;

Here lies shrieking, tortur'd Souls

Under ugly Spirits Controuls.

Now those that thro' all this can see

A lovely, beauteous Harmony,

Must be Baptized of the Spirit,

*And his Tincturing Love inherit.  
 The Lamb is made a Sacrifice,  
 But out of Death he does arise,  
 And in his rising gives a Spring  
 Of Light and Life to every thing;  
 The Captiv'd Soul he did set free,  
 In Life and Immortality;  
 Such as in darkeſt Chains are led,  
 Are now ariſing from the dead;  
 To dry and ghastly Bones does give,  
 Power to Ariſe and Live;  
 The Tortur'd Souls he does unbind,  
 The ſouleſt Spirits are calcin'd.  
 But now my Soul fall down and praife,  
 Before the Antient of Days;  
 The Praiſes of the Lamb proclaim,  
 Exalt and magnifie his Name.  
 The Holy Spirit do thou adore,  
 Who opens thus his hidden ſtore.  
 The Three in One I'll Celebrate,  
 All things in Love he did Create.  
 Thoſe who are Objects now of woe,  
 They may have Cauſe to think it ſo.  
 All Creatures now bow down and fall,  
 Before the Father of us all,  
 And his high Praiſes with me ſing,  
 Who is our Everlaſting King.*

A Short

*A Short Discourse Concerning  
those Two Great Principles of  
Natural Philosophy, Matter  
and Motion.*

**I**T is the fault of many Ingenious Persons in their Discourses of Natural Things, that they only Speak or Write of them in their Second Causes; and not *ab Origine*, in their first Root and Fountain, the Divine Being, who is the Source of all Being, Blessedness and Happiness; and I doubt not this hath been the fault of some, who have had in their Minds a high Adoration of the Ever Blessed God: Yet this neglect hath been a great Evil in Three Respects.

First, That they have not as they ought acknowledged God

in all their Ways, and did not begin with him who is the Beginning of all things.

Secondly, By this they may have misled some of the Illiterate and Unthinking World, in making some ready to doubt of the First Cause, because these Men who they value mention nothing of it, others think ill of the Men, and the Truths they Discourse of, because the Ground of all Truth is left out in their Writings.

Thirdly, This kind of Philosophy cannot be solid and substantial, wanting a good Foundation. I hope in what I have to say about Matter, and its Diversification, about Motion, and the Origine, Order and End of it, will be all plainly deduced from  
the

the Almighty Goodness, the beginning of them, and return'd to him who is their Rest. The Learned Mr. Boyle tells us, in his Book, called, *The Origine of Forms and Qualities*, that the World is made of one Universal and Catholick Matter, which is a great Truth, but few or none tells us, what this Matter is; much less, what it was; indeed some tells us, it was Nothing, why then it is so still, 'tis not better than in the Paradisical State of things; indeed it is nothing, compar'd with its Original; it is nothing, if it were possible to separate it from its Root, but since that cannot be, I will write of it as something, or else my Discourse would soon be at an end, for of nothing I should have but little to say; Matter is a continued Emanation.

on from the Visible Heavens, which are a kind of middle Natures, between Spirit and Matter, they are Spirit compar'd with Matter, and Matter compared with Spirit: What Communications are between these middle Natures, and the Glorious upper Light World, I will not now Discourse, but I am sure they have their Life, Light, Power, Virtue, all from thence, which if the Visible Heavens did not convey to this Lower World, it would be brought almost as near nothing, as some Men imagine it once to have been. The Scriptures teach us the best Natural Philosophy, when they tell us, the Light is the Life of Man, and doubtless it is so of all other Creatures; not by shining upon them, but by shining in them, being their substantial  
Root.



Root and Original ; the Sun as a second Cause, was not made only to Illuminate the World to shine upon it, but to be the Parent or Father of Vegetables, and other Creatures that do inhabit the Earth ; the Sun doth impregnate and stir up the Vegetive Faculty of the Earth, and causes it to bring forth first the Root of an Opaque Colour like the Earth, in which it is fixt lighter than that, the Stalk grows up out of the mixture of the Nitrous Azure Air, and the Sulphureous Yellow Earth, which being mingled, causes the Verdant Stalk and Leaves, and by a greater Maturation and Ripening of the Substances, is produced the lovely Red or Purple, the Glory of the Vegetable Kingdom. How the Sun, and other Luminous Bodies

Bodies do produce Minerals, and and are Conducive to Animal Births, I shall not now Discourse, each part would make a large Tract, that these Congregate Bodies of Light are Conducive to the Production of things, and are the most excellent, active Second Causes, is obvious almost to our very outward Senses; but there was a time when these bright Bodies had not a Being, as they now have, and then they could not produce other Beings, nor give Being to themselves; the Light that is the Life of Man, is also the Light and Life of these Creatures, (of this bright Sun and Moon) he is a Wise and All-powerful Agent who gave them their shining, and when he withdraws his Influences, the Sun shall be turned into Darkness, and the Moon into Blood,  
*before*

*before the great and notable Day of the Lord come, as the Holy Scriptures tell us: And though we have not seen this particular change here mentioned, we know not how soon it may be; and however, we have seen enough Alterations upon the whole Face of Visible Things, to make us know they are not perfect Beings, and did not make themselves, but are made and governed by a Perfect and Intelligent Being*

The Second Principle to be Discours'd of about Matter, is, That the great Bodies of Light, and other Creatures of Bulk, do consist, and are made up of lesser Bodies, which we may call Atoms, Corpuscles or Particles; these little parts of Matter have their determinate size, shape, scitua-

situation, colour, in order to constitute something of greater Bulk, Beauty, and Service; the Texture and Joining together of these are contrived by a Wise Agent, to conduce to a Noble End. The motion or moving of these little Particles, did at first conduce, as a Second Cause, to the making Varieties of Creatures; and it is now highly conducing to the Changes that pass upon all material things; which brings me to the Second Head of Discourse I principally intended, which is to say something of Motion; Matter had an Occult Principle of Motion hid in its Nature, not being made of a dull insensible nothing, out of I know not what imaginary, empty space, but was made of an active Substance; yet it did not actually move in a regular determinate

nate Motion, till the Spirit of the Living God, Moved upon it, and thereby put it into its right order of moving, and established the Laws of its Motion, in which course of moving it remains to this Day, only to show that he is a Wise and Free Agent that moved it at first, and continues present with it to direct all its Motions; the usual Course of it hath sometimes been a little altered, and new Workmanship hath been made to appear, to show the Sovereignty, Wisdom and Power of the Maker and Mover of all things. Some have compared this World to a Clock-work; that kind of Work, may a little explain to us the Matter and Motion of this great Machine or Engine, the great World; but in this they greatly differ, the little Clocks  
and

and Watches are made and put into Motion, but left by the Maker to move a determinate time without him; or he leaves it to some other Agent to carry on the Motions: But if by Accident, or some Ignorant Hand, something should come in between the Wheels, it would wholly stop or disorder the whole Frame; but if the Wise Artist brings in any new Movements, they may be for Ornament and Use in the Work; this hath been done in the upper Wheels of the great Clock-work our Visible Heavens, which proves what I before asserted, the presence of an Omniscient Mover: And as the Visible Heavens may be discours'd of, as the upper Wheels of a Clock, for their Circular Motion, so may the Earth, and its Motion, be a little

little explained, by comparing it with the Pendulum, that ponderates and gravitates the Motion of the Earth, being somewhat like this; not as some have supposed, whirling about its Axis, but moving, as we call it, forward and backward, Eastward and Westward, which causes the Ebbing and Flowing of the Sea; which whirls not about like a Whirlpool, but moves constantly East and West; the cause of which I shall by and by intimate a little more fully, that the Visible Heavens are kept in their Beauty, Order, Motion, by the Power of Attraction, of Divine Energy, Power, Virtue, from the upper Light World, I am well assured, but how this is performed, I shall not more largely express at present, such Knowledge is too wonderful for me;

me; yet sometimes such a little Living Engine as my self, in its moving up and down this great World, feels something of the Divine Magnetism and Attraction in such a manner, as no words can express fully; yet it is such as gives a little Knowledge of such Powers and Virtues in their various Degrees and Measures through the whole Universe: But to speak of Motion, as it is performed by Second Causes, it is performed in the great World, by the Attraction or Magnetism of Light and Fire; that Fire draws Fiery Substances, is obvious to common Understanding and Experience. The Lights and Fires of the Visible Heavens are placed quite round the Earth, and so draw and Attract strongly the Internal Heat and Fire contain'd in the Earth; drawing  
thus



thus every way, as a Second Cause, keeps the Earth and Water (whereof the whole Globe consists) in *equalibrio*, but at the Rising of the Sun, which is a large Aggregate of Light and Fire, the Earth enclines that way, and at the Setting, the other; but that it Constantly keeps not this Motion, and no other, is from the interveening of the Moon, and other Heavenly Bodies, which also have the strong Power of Attraction: And there is also in the Earth some large Orifices, or Mouths, which more strongly may attract, and so move and encline the Earth; but in what part of the Globe these are placed, I either have not read in my little Knowledge of Geography, or have forgot these hints; if worthy consideration may put some more

more fit Person upon the Enquiry, and they may express their Thoughts in a better Method : Some may say these indeed are some Theoretical Discourses, Particular Opinions or Apprehensions of Things, but of what use we know not, either to the Minds of Men, or their outward Condition : Whether these Considerations may be useful in the Mechanicks, I know not ; to such as have been long Studying to make some Engine with a Perpetual Motion ; what they mean by Perpetual, I know not ; I suppose only a long Duration ; I am apt to think something of this kind may be made, that by the Power of Magnetism, may continue longer moving than any thing else hath been found : But though I see something how this may be done, yet not so as to give

give a perfect Model to any Body ; nor can I at present work it with my own Hands, I know not what time may produce of this kind ; I am not yet any good Mathematician.

Secondly, These two Principles of Philosophy, *Matter* and *Motion* simply considered, may, if made use of, produce things useful to the Health of Mankind, and may cause strange Changes in many Substances ; I will instance only in an Experiment, I think call'd the *Torecellian* Experiment, performed in the King of *Denmark's* Laboratory, where the Compact Body of Gold being for a considerable time ground in a Gold or Steel Mill, was so opened and changed, as to become a high useful Medicine for the Bodies of Mankind ; and  
I know

I know not ; but in this way it may be made capable of penetrating Mineral Substances , and thereby become useful many ways, wherein the Consideration of what hath been said, may be useful to the Minds of Men ; I shall say a little, and so Conclude this Discourse.

The Great and Good God did make all things, and put them into motion for great and wise Ends ; nothing moves that it may move, but that it may be of some use and service while it moves, and in order to Perfection and Rest ; hardly any Man moves, but he intends Health or Business, and in a little time Rest : The motion of the whole Creation is in order to Perfection and Rest, and this is only by terminating in the Blessed Fountain

tain of Being : Some Creatures do wander, and seem to go out of their way ; but he that guides all their motions, knows how to reduce them to their true end, his Glory, and their Happiness. There is a Line in the Heavens, called the Zodiack, through which all the Planets move ; some of them seem to wander up and down this Line transverse up and down, but all come to the same end, with those that keep a direct Line that runs through this great Circle. The Sun keeps its constant Course through a Line, called the Ecliptick Line ; we may imitate this Heavenly Body in a constant even motion ; some other Lights do move in the same Circle, but by their wandrings, are longer e're they perfect it : I find my self liable to wander  
and

and stray, but I often pray, seek  
 the soul of thy Servant, O Lord,  
 and I beseech thee, seek all thy  
 straying Sheep, gather them in-  
 to one Sheepfold, that every  
 Creature, of Things in Heaven,  
 and Earth and under the Earth,  
 may praise thee, *Alpha* and *O-*  
*mega*, Hallelujah, Hallelujah,  
 Hallelujah, *Amen*. Bless the  
 Lord, O my Soul.

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**F I N I S.**



